

The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., June 30, 1938

NEW SERIES
VOLUME XL. No. 26

Who's Who and What's What

The Crystal Springs Baptists pledged over \$100.00 to the Orphanage building fund.

Pastor W. H. Covert and wife of Weaverville, N. C., are holding a Vacation Bible school in a nearby negro church.

In Milwaukee only one in a hundred of the people is a Baptist. That's the city you know that never made famous. That last word may have another syllable put at the beginning. You can work that puzzle.

Idiocy in conspicuous place we call it. A commencement speaker from Chicago is said to have urged young men graduating from the University of Georgia to become judges of good liquor. There must have been a few other morons around who listened to it without protest.

A pastor writing in the Baptist Standard says that after 14 years of experience with Daily Vacation Bible schools he is convinced that more Bible knowledge is imparted in one of these in two weeks than can be given in six months in the Sunday school.

A census of children in high schools and grammar schools in Birmingham, Ala., shows the Baptists lead with 36.6% in the high schools and 39.4% in the elementary schools. This is good except that Baptist percentage drops in the high schools from what it is in the lower schools.

It is very clear that our denominational schools and private institutions must keep absolutely free from financial aid by the government. No money should be received as a loan, subsidy, or otherwise, if these institutions are to continue their service to America.—Religious Herald.

Last Saturday's papers brought the announcement of the death of Mrs. W. J. Derrick at Jonesboro, Ark. She was the wife of our beloved brother Derrick who was pastor for many years in Mississippi, at Canton, Yazoo City, Water Valley and other places. Our sympathy goes out to him and the five daughters and two sons.

Some people say that Baptist churches do not thrive in cities. Against this you may put the fact that the first Baptist churches ever established were in cities; in Jerusalem, Antioch, Lystra, Derbe, Ephesus, Philippi, Corinth, Rome, etc. Baptist churches will thrive anywhere that the pastor is filled with the Holy Spirit and preaches the gospel of Christ.

The problem of the Baptists in the cities is going to be, if it is not already, to get the churches to be willing to divide up the membership into smaller groups, to have more churches with fewer members. There is that that scattereth and getteth increased. There is no good reason to have a big enrollment, and never have half of the members present. Baptists will grow when they are willing to plant new churches in neglected parts of the city.

Somebody has figured it out from the federal census bureau that in the South rural Baptists outnumber city Baptists three to one, while in the North city Baptists outnumber country Baptists two to one. It would seem that inasmuch as people do not generally go from the city to the country, but from the country to the city, that it is better to look after the country folks. But don't neglect those poor folks in the cities.

All bonds which have been listed in the Baptist Record for sale have been sold except one \$500.00 bond maturing December 1, 1951, \$3,500.00 maturing December 1, 1953, and \$1,000.00 maturing December 1, 1955. We have left a few maturing in '48, '49, '50, '51, '52, '53 and one in '55. Many of the best investors prefer the late maturities. If interested in purchasing, please compute the interest from June 1st to the date upon which you order and send exchange for the principal amount plus the accrued interest. You will get back the amount which you pay for accrued interest December 1st of this year.—R. B. Gunter.

Editor L. L. Gwaltney of the Alabama Baptist was recently in a meeting with Pastor McCrary at Southside Church, Tuscaloosa. There were 39 additions, 35 by baptism.

First Church, Minneapolis, has the largest membership of any church in the Northern Baptist Convention, 3,597 members. Dr. W. B. Riley, 77 years of age, is the militant pastor.

According to report of the National Sunday School Union Sunday school attendance in England dropped 40 per cent from 1902 to 1937. The birth rate dropped about 34 per cent.

Liberty and tolerance are used with much liberty not to say laxness as to their meaning. Catholics say they believe in religious liberty, but they do not practice it in any Catholic country. They do not believe that a Protestant should have liberty to propagate his faith. Jews are generally great advocates of liberty. But there is no persecution in the world more bitter than that practiced by Jews against one of their race who becomes a Christian. These things are not said in prejudice nor in bitterness but as mere matters of record.

Referring to the fascist regime in Jersey City, the Watchman-Examiner says, "We are being furnished with an illustration of what happens in free America when a city becomes 'eighty-five per cent Catholic.' It is a clear indication of how the Roman hierarchy would behave were it in national control. It is ominous to hear a New Jersey Chancery Court Advisory Master criticize 'Those who come to Catholic cities to spread ungodly doctrines.' The idea that there should be, as such, Catholic, Jewish, Socialist or Protestant cities is an un-American assumption. Liberty cannot live in such an atmosphere."

One thing our college authorities and all the rest of us who are interested in education need to inquire into is does athletics tend to produce a condition of arrested mental development? We believe that it does. This arrested development does not follow in every individual case; it need not so result; but the tendency is to produce stagnation of intellect. There are great athletes who are good students, but it is not the rule. On the other hand the physical type produced by emphasis on athletics is manifestly one in which the animal in man becomes quite marked and the mental, moral and spiritual is less and less in evidence. This writer believes in athletics, in college athletics, but when it is in the ascendant, you have more animal than man, more muscle than mind. Many get their mental set in college and never get beyond the boy state of mind.

Brother W. H. Wood asks for your prayers while he is in a meeting at Silas, Ala., this week.

It is said to take an average of \$523 from every family in the United States to support the federal government.

Richard W. Moseley, just graduating from Baylor University, is now pastor's secretary of First Church, Shreveport. He is a son of the late Joe B. Moseley.

Pack up and be ready for the Assembly at Woman's College, Hattiesburg, beginning Sunday evening, July 3. Take your towels and bed linen. Next day is July 4.

Enterprise church received the sketches from the Sunday School Board at Nashville for the Sunday school rooms, and addition to our church building. They are going after a good, adequate annex, and a departmentized Sunday school.—F.

Brother Robert Pearson, pastor First Baptist Church, Macon, who has just closed a meeting at Alpine, Texas, will begin a meeting with Pastor W. L. Marsh at East End Baptist Church of Columbus next Sunday, June 26th.—W. L. Marsh.

What is the good of the administration in Washington protesting against the ruthless bombing of men, women and children in China, and in Spain, when we go right on selling to the barbarians the implements with which they do the bombing?

Dr. T. F. Harvey of Atlanta preached in the revival meeting at Plant City, Fla. He is well known in Mississippi. There were many additions and the church greatly revived. The singing was under the direction of Mr. Carlyle Brooks, address Box 781, Atlanta, Ga.

At the Clinton church Sunday evening the service was under the direction of those who had conducted the D. V. B. school. The pastor presided and all departments had a share in the service. It was commencement occasion and enabled the people generally to see something of what had been accomplished by the young people.

The Stonewall Baptist Church, E. C. Hendricks pastor, Claude Dority, Sunday school superintendent, moved into their new Sunday school rooms today, and had the largest Sunday school attendance in the history of the church—219. We are to have an enlargement campaign there next week. Those people there are waking up to their possibilities, and are going after them.—F.

Dr. and Mrs. R. W. Hall of Clinton were hosts last Sunday to seventy-five people of the kindred, relatives and friends. Dinner was served at their private lake a mile out from Clinton. After attendance at church the hosts and guests repaired to the shady hillside by the lake and a delicious dinner was spread. There was fine fellowship between young and old and all in between. The oldest, Mrs. Hilton was 89 and the youngest was seven months. The family connection included the names of the Halls, Touchstones, Hiltons, Pruettts, Neils, Odoms, Spells, Owens, Summerlands and others. Among the guests were Pastor and Mrs. Middleton and the editor. A dozen or more short talks were made, and the family record was presented by Mrs. Owen, nee Touchstone, of Jackson. Dr. Hall's father was a Baptist preacher, and his father's grandfather also. There are many physicians in the family and many who have honored the family. There is a great company of college graduates among them.

Sparks and Splinters

Dr. C. S. Thomas has returned to Itta Bena after helping in two good meetings in Alabama, at Haleyville and Abbeville. There were many conversions and additions to the churches.

The annual report of the meeting of the W. M. U. auxiliary to the Southern Baptist Convention, recently held in Richmond has been published. It is gotten up in a manner worthy of the Jubilee Convention and of wide distribution, careful reading and permanent preservation.

Dr. Routh concludes his account of the meeting with these words: "We believe that literally thousands will be won to Christ in the months ahead as a direct result of the Shawnee meeting. Scores of our preachers went back to their homes with hearts aflame and with a holy passion to bring men and women everywhere to know the Savior."

A statewide evangelistic conference was held recently at Shawnee, Okla. The Messenger reports a crowded auditorium at every session, and a meeting of great spiritual power. Among other things pointed out as essential conditions of revival are concern for the lost, confession of sin, clean living, unceasing prayer, spiritual power, faithful preaching of God's Word, personal work, unwavering faith, unbroken fellowship, and Christian literature.

President Roosevelt recently said that the depression was not as deep as some people would have you believe. The Commercial appeal points to the attendance at Cleveland, Ohio, recently of 64,459 people at a baseball game, in a city where the breadline has threatened to become riotous. Also attention is called to the fact that something like a million dollars was spent on a fight in New York City between a black brute and a white brute. There seems to be money to spend for what we wish most.

"They went about doing good." Not much good is done sitting still. Too many of our churches remind us of a group of men on a cold winter day hovering over a slowly dying fire in a vain effort to keep warm. We need more men chopping wood. You have heard of the man who said he kept warm all winter on one stick of wood. He did it by repeatedly carrying the stick up to the second story and throwing it out the window. How beautiful on the mountain are the feet of him that bringeth good tidings.

Revival meetings ought to be a time to incite people to read good books, tracts and religious papers. This will make the revival deeper and more permanent. Don't be afraid nor ashamed to take some books along and give the people a chance to buy them. Here are some books suggested by one of our exchanges: A Mighty Winner of Souls, by Beardsley (Life of Charles G. Finney), American Tract Society, \$1.50; Evangelism in a Changing World, by Ambrose Bailey, Round Table Press, \$1.50; Evangelism in the New Age, by Austen K. de Blois, Judson Press, \$1.50; With Christ After the Lost, by L. R. Scarborough, Sunday School Board, \$2.25; The Answer by Fire, by E. K. Cox, Eerdmans Press, \$1.00; Prayer, by Hallesby, Augsburg Press, \$1.00.

We hear of a Brotherhood in a church in Oklahoma which majors in visiting pastorless and unenlisted churches. And that is one of the most hopeful things we have seen about the Brotherhood in all its history. We need men to join the order of Philip and Stephen who will go where the need is greatest, where the folks are neglected. We do not need any more organizations of the social or civil or "service" sort. We do not develop men by simply having them meet in groups and putting on a program, not even study groups primarily. We need Brotherhoods who will look after these neglected places, that pastors are too busy or too indifferent to look after. Those "flying squadrons" we used to hear about seem to have lost their wings—or their enthusiasm.

Pastor Dick Hardin of Adairville, Ky., is visiting in Clinton where he married Miss Virgie Turcott.

The first one arrested by the new state highway patrol was a drunken driver. Sure, that's why they were employed.

In a recent letter Missionary D. F. Stamps says that he and Pastor Wang baptized sixty-six people the day before his writing.

Brother Canzoneri is singing in a meeting at Minneola, Texas, where brother Perry F. Evans is pastor and brother D. W. Boone is preaching. Next week he comes to Inverness, Miss.

Brother Joe Canzoneri speaks in high praise of Pastor Thompson at Booneville as a personal worker in the meeting, and of the messages of Dr. B. B. Hilbun, and of the Christian hospitality of Mr. and Mrs. Claud Gray. There were 20 additions.

The president of Loyola University in a recent address said that unprecedented oppression of the Catholic church will come in the next five years of America. Nobody will persecute the Catholic church. Just let it keep out of politics and keep its hands out of the public treasury.

A letter from Mrs. J. A. Lee, formerly of Clinton tells us of the death of Mrs. Edwin Lee, her son's wife, leaving five children from ten years of age down to four months. Our hearts go out to these grief stricken friends, and our prayer is for the manifest and abundant grace of God.

We quote from a recent letter of Mr. Roger W. Babson: "You can perhaps mechanize a factory successfully; but you cannot mechanize a church. Protestantism needs to be humanized, not mechanized. Efficiency and administrative abilities have their places; but these are not substitutes for enthusiasm, inspiration and the Holy Spirit. We must cease making Protestantism a 'business.' Let us return to simple Christianity."

We hear less and less about anybody throwing copies of the Baptist Record into the waste basket. Like the report of the death of the famous American humorist, it was greatly exaggerated. One pastor told us this week that at one post office some negroes looked closely at the post office waste basket, hoping in vain to see some copies of The Record thrown in, that they might get them.

The annual revival at Inverness will be held July 6-15. Dr. J. A. Stewart of West Point will be the preacher and Joe Canoneri is to lead the singing. Pastor Baldrige is following the six weeks' preparation plan as suggested by Dr. R. Q. Leavell, which includes several committees and a series of cottage prayer meetings. The census has already been completed. Trucks will run to the surrounding sections.

Dixon Baptist Church, Neshoba County, is to have Duke McCall, Memphis, Tenn., in a revival the third week of August. Mr. McCall has just completed his work at the Louisville Seminary and is the son of Judge Jno. Wm. McCall. The Dixon church has also completed painting B. T. U. rooms which have been the object of comment as rooms are usually labeled Sunday school rooms but not so with these. This church is now working on putting the Record in every home. It is located in a thriving, cultured, progressive community 12 miles southwest of Philadelphia. Needless to say the church is live and wide awake.

Since finishing at Mississippi College the sixth of June, I have moved on my field of work at Harpersville, Miss. My work includes second and fourth Sunday at Harpersville, two afternoon appointments on the same dates at Cross Roads and Steele. I have two Sundays the first and third at Hickory where I have served for the past two years. The third Sunday afternoon I go to Good Hope. It has been my happy privilege to serve these good people at Good Hope for eleven years. A very cordial welcome was extended to us on our arrival in Harpersville. A real spread awaited us at the noon meal and a full pantry for the days to follow. Pray for us.—W. E. Winstead.

During the year 1937 the Baptist Hospital in New Orleans cared for 2,263 Catholic patients.

Pastor W. E. Hardy preached in the meeting at Scooba, and brother Jack Perkins led the singing. The people were cooperative and the meeting resulted in six additions, five of them on confession of faith.

A Catholic dignitary, chancellor of the archdiocese of New York, told the congregation of St. Patrick's Cathedral that they should "show Protestants the way through personal sanctity, intelligent understanding of what we believe and through corporate Catholic action." That corporate Catholic action is what makes Romanism a menace to Americanism.

People have wondered if a fascist regime could happen in this country. And while they are wondering the mayor of Jersey City is running that city after the fascist pattern. He decides who may speak and who may not, and with the good will of Farley and the hands off policy of the President is ruling with a high hand. Fascism and a certain type of religion with overhead control go hand in hand.

Pascagoula: For the last week we have been feasting spiritually as a church with Rev. Horatio Mitchel bringing messages morning and evening. Brother Mitchel is pastor of Central Baptist Church in New Orleans, La. Our meeting will continue through Sunday the twenty-sixth of June. Some of our members may read this that have not attended any of these services. We urge you to come and be with us in the closing services.—E. N. Patterson, Pastor.

The General Assembly of the Cumberland Presbyterian church in its recent session in strong language criticized President Roosevelt for his hurtful example in encouraging social drinking and dancing; making special reference to the annual birthday ball. They took their stand squarely and out in the open for prohibition. But they were not simply against wrong-doing, they have a positive program for five years in which they seek 50,000 conversions and enlargements in giving and in missionary organizations.

The saints at Louisville, Miss., in the revival gave unusual attention to the messages, attended in large numbers, and showed good judgment in the matter of literature by simply devouring and I hope "digesting" some few thousands of tracts and fewer Gospels. Among those responding to the invitation was the daughter of a boyhood friend, adding to our joy. Dr. McMillin is known over the state for his lovable spirit and loyalty to things true. He and his wife were very gracious to the preacher as were all the folks. Doxology.—D. A. McCall.

Does anybody believe that there was organic union among the churches established by the apostles and described in the New Testament? If they had any outward bond between them, if there was any semblance of organization among them, if they were ever regarded as units in a composite whole, there is not the slightest suggestion of it in the New Testament. There was never any effort made to get representatives of all of them together for any concerted action. They were never invited or urged to form themselves into any sort of corporation. Not only did they not have annual meetings of representatives, they never had one in all the history of the apostolic churches. There was no such organization, nor any officer which indicated that the churches had any connection with one another. They were not bound together by any outward tie. Any such organization or suggestion of the need or desire or propriety of one never occurred to the apostles. All ecclesiasticism originated after the apostolic era and is in violation of apostolic teaching and practice. Ecclesiastical union or what is now called Catholicity or ecumenicity is utterly alien to apostolic principle and practice. They didn't even have associations or conventions. These are temporary expedients, purely voluntary, which may be entered or not at the will of any church, and may be dissolved or discontinued at will without affecting the church.

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"THE LOST KEY TO EVANGELISM"—I

By Norman W. Cox
Huntington, W. Va.

Those who are deeply concerned for the cause of evangelical Christianity have been much perturbed in recent years by the manifest decline in the appeal and power of modern evangelism. This has been widespread. It has been especially true in the life and experience in the average of our churches.

Many excuses and alibis could be given for what has happened but they would not help us.

Frequently, we have been greatly troubled about some serious matter and later have discovered that its solution was relatively simple and that resources with which to meet its demands were plentiful and close at hand. I believe this to be true with reference to new day for evangelism. The key to the recovery of its lost power and its glorious rebirth is in the young people in our churches. This is not merely an idea. It has become an experience.

Before we begin its exposition we want to make some general observations.

The evangelistic effectiveness of the average preacher begins to wane when he passes the age of forty. The momentum he had had in this respect may carry him along for some time but it is always at a slower pace. We have adequate evidence to prove this and there is ample reason to explain it. Jonathan Edwards led in the Great Awakening when he was in his thirties. He spent his last years in founding Princeton University. John Wesley, who was not converted until he was thirty-five, and George Whitfield did their greatest evangelistic work before they were fifty. After they were fifty, more and more their interests were occupied by the vital matters of developing and enriching the life of their converts and of forming institutions. Charles H. Spurgeon did his greatest evangelistic work before he was forty. He and the others never ceased to be evangelical in spirit but he, like the others, spent his last years largely in developing orphanages and schools. Charles G. Finney gave the last fifteen years of his life to Oberlin College. Dwight L. Moody's last years were much occupied by the establishment of schools at Northfield. Billy Sunday was much concerned about the Winona Lake Assembly and Conferences. Look wherever you will, you will practically never find an evangelist who was converted before he was twenty who has not passed his peak at fifty. This is also true of pastors. It always has been true. Many of us who have passed forty a good ways still do well when we go out to preach in meetings but we do not do as well as we did when we were younger. Why? It is not due to loss of interest on our part. But it is because that years of experience have more and more burdened us with care of souls who have been brought into the Kingdom. Our shepherd, or pastoral compassions, are more dominant. We feel so keenly the need of nurturing, educating, watching over those who have been brought to Christ. The sorrows and problems of our people weigh more heavily upon us. We suffer from a diminished spirit of adventure. Before we were forty and especially before we were thirty our main interest was the winning of converts. The older we grow we are more concerned for the conservation of converts. This naturally results in a growth of our pastoral concern and the lessening of our evangelistic passion. It is perfectly natural. We believe the Lord meant it to be so.

Another point that we have lost sight of is the fact that ninety per cent of those who come into our churches are brought into the membership before they are twenty-one years of age. If the young people of high school and college age are brought to a personal acceptance of Jesus Christ as their Savior they will have to be led, in a majority of cases, by those who are more nearly their own age. The reason for this is perfectly obvious once we think about it. They believe that those who are past forty-five are old people.

CONVENTION BIBLE READINGS

L. R. Scarborough, President

Dr. Sampey has done a very important service to our people in suggesting during the past years a list of Bible readings running through the years. Multitudes of our people have followed his leadership in this vital matter to great profit and spiritual blessing. I asked him to prepare another list for the year July 1, 1938, to June 30, 1939. He has gladly done it with great care. I submit below his list of scriptures and suggestions. No one could do this as well as Dr. Sampey and our people will lovingly follow him in this matter as they will no other. He is our great teacher and pastor. I approve most heartily this idea of yearly Bible readings and this list for the year ahead. A consistent following of this plan of reading God's Word will greatly aid us all in our spiritual lives and put forward mightily all the interests of Christ's kingdom and especially advance the forward movement of evangelism. These scriptures are selected with special care to fit in with the Sunday schools and our soul-winning plans. Christ, the Great Winner, stands out pre-eminently and His passion for souls and His method of winning them is revealed in clarity and power. If we are to have a sweeping revival in all our land we must study God's Word much and follow His teachings and program. A Bible type of evangelism is the only successful one. The nearer we follow God's plan, the safer and saner will be our achievements. I urge all of our millions of Baptists to follow consistently and persistently these suggestions of our glorious leader—Dr. Sampey.

July (1) John 1 to Acts 10. (2) Joshua 1 to Judges 7.

August (1) Acts 11 to Romans 13. (2) Judges 8 to I Samuel 13.

September (1) Romans 14 to II Corinthians 11. (2) I Samuel 14 to II Samuel 12.

October (1) Matthew 1 to Mark 3. (2) Exodus 1-24, 32-34, 40; Leviticus 9, 10, 19.

November (1) Mark 4 to Luke 17. (2) Numbers 9-14, 16, 17, 20-24, 32; Deuteronomy 1-16.

December (1) Luke 18-24; II Corinthians 12 to I Thessalonians 2, (2) Deuteronomy 17-34; Isaiah 1-12.

January (1) Thessalonians 3 to Hebrews 11. (2) Luke 1 to John 7.

February (1) Hebrews 12 to Revelation 5. (2) John 8 to Acts 14.

March (1) Revelation 5-22; James 1 to II Peter 3. (2) Matthew 1 to Mark 3.

April (1) Acts 1 to Romans 2. (2) Mark 4-16; I Thessalonians 1 to Hebrews 8.

May (1) Romans 3 to II Corinthians 1. (2) Hebrews 9 to Revelation 6.

June (1) II Corinthians 2 to I Thessalonians 2. (2) Revelation 7-22; Isaiah 40-53.

Keep this list in your Bible and check on the first day of each month to be sure that you are up with the readings.

Get two bookmarks, one for the morning readings and the other for the evening readings.

Use these readings in family worship as well as in private devotions.

At the request of the President of the Convention, Doctor John R. Sampey selected these readings. They keep in touch with the Sunday school lessons for the year.

Pray for a revival that will reach millions with the message of salvation.

In North Dakota Senator Nye is a candidate for re-election. He offended the Catholics by favoring the lifting of the embargo of arms shipment to the Spanish government. A Catholic is a candidate against him and the Catholics are lining up for the Catholic candidate.

The values of religion that are evident in the lives of those who are past forty-five frequently are misunderstood by those who are under twenty as being the results of age instead of Christ.

BACK TO BEAUTIFUL BRAZIL

A word-picture from a letter from
Rosalee Mills Appleby

"Our departure for Brazil we can never forget. The Bible Institute and church friends sang on the shore as long as we could hear them out at sea. We carry yet the echo of 'God Will Take Care of You.' The March winds frolicked far too much with the waves for our comfort during the early part of the voyage, but when we dipped down toward the equator, everything was as calm as could be, and we soon passed from spring to autumn. The night we crossed the equator was one of the most beautiful I ever saw. A moon-merry ocean, a star-lit heaven, our Southern Cross smiling in front of us, and that brilliant, silver path across the waves!

"The first lights of Rio de Janeiro appeared over the rim of the horizon soon after midnight. All of us got up to watch the ship go into the bay, between the two islands. Out in the distance this lovely city soon appeared, first the mountains with a full moon above, with a lamp-lighted heaven, and with the lights around the city like a diamond necklace.

"Even at so early an hour, quite a few had come down to meet us, and rejoiced especially at the coming of the new workers.

"How I love this city, set as it were in a bowl between the mountains! We are out on the hill near the school, and it is new at every change of the atmosphere. Three Baptist churches are active and several preaching points are progressing in interest. Rev. and Mrs. J. A. Harrington, so greatly beloved here, returned to the Barro Preto church. I went to help in the First church, having known the pastor and family through the years. There is a great opportunity there in the very heart of the city. So many people stop in front of the church to wait for the buses that the church decided to have a loud speaker so that the crowds could listen to the songs and sermon. It is not a successful loud speaker, however, and I doubt if the kind made here will be successful.

"Our hearts overflow with gratitude to the heavenly Father for the privilege of serving Him here. How we long to do it acceptably! It is a source of strength to see the beautiful, child-like faith of the native Christians. When I went away, a Christian woman in our church had suffered as no other person I ever knew. Dear d. Mansinha had a faith that often made me ashamed. How devoted I was to her for, though an invalid, she served the Master constantly, writing letters, talking to all who came her way, sending out leaflets to relatives and friends. I went up to our Eagle's throne to visit with her. She was much worse, and for forty-five minutes was unable to speak a word. When she could speak, she whispered, 'God is so good, so marvelous, thanks be to Him that I can still praise Him.' It broke me up though I did not dare give way to my feelings. If she, after a long life of suffering, can sit there too ill to lie down, too poor for a comfortable bed, and can praise Him, what of us with the manifold blessings that fill our lives with so much that is beautiful and good?"

President M. P. L. Berry of Hillman College and his family went to Blue Mountain last week for a happy reunion of the Lowrey-Berry family. They are having a time of rest and fine fellowship.

Rev. Elton Barlow and his wife who have been the past session in the Baptist Bible Institute are this week and next assisting Pastor Moore in a Vacation Bible school at Star. Next week at New Zion, Simpson County.

The sooner the world is cleared of "churches" which do not believe the Bible to be the word of God, the better off the world will be. The sooner the churches clean house and get rid of preachers who do not believe the Bible to be the infallible word of God, the sooner they will have the favor of God upon them.

EDITORIALS

PACIFISTS AND NEUTRALS

In our opposition to war we are in the possible danger of going to the extreme of declaring all wars to be sinful and therefore unChristian. All wars are, to be sure, sinful on the part of those who are primarily responsible for them. But there is just as much sense in saying that a sheriff is guilty of murder when he kills a man to save his own life in an effort to enforce the law, as to say that it is sinful to wage a war for the preservation of national life and for the defense of the principles of humanity and righteousness. To condemn all war without regard to the causes involved is to condemn all law enforcement or punishment for crime where there is any danger to the person of the law enforcement official.

We are not advocating war; we believe in avoiding it at any cost short of peril to national existence or to the maintenance of justice and peace. War is like capital punishment; it is a last resort. If godless nations, devoid of honor or a sense of justice and humanity should believe that other nations would not resort to war under any conditions, then they would feel themselves at liberty to work their own will without let or hindrance.

With the world a neighborhood, as it is today, international law is just as much a necessity as are state or national laws. And it will be as necessary for nations to have some agreement, not only as to what these international laws are, but as to how they are to be enforced. A law is a dead letter without some means of enforcement. The creation of international good will is good and necessary. The development of public and international opinion to where it has a determining effect on nations is quite proper. All of these things may be said also of local respect for law. But these things have never been sufficient to prevent crime or even curb it to any great degree without the knowledge that the sheriff will get you if you don't watch out. Moral suasion is a gospel weapon, but it has never been the thing on which civil government depended. Civil government has always rested finally on force. And as long as human nature is what it is it will always rest on the use of force. The state and the church are two different things. And one of the things in which they differ is that the state carries the sword, while the church uses the word of God. Don't confuse the two institutions, nor their methods.

To get it into the head of a youth or anybody else that he is not to go to war under any circumstances is to undermine the state, to throw the world into chaos, and to assure the triumph of unrighteousness. Pacifism and neutrality may be a crime against the world and the highest standard of righteousness.

A writer in "Liberty" magazine says the prison population in this country is increasing at the rate of 500 a week, which according to standards recommended for prisons would necessitate the building of a new penitentiary every two weeks.

Pascagoula: We have just closed our revival services, and what a wonderful time we have had for the past two weeks. Brother Horatio Mitchel, of Central Baptist Church in New Orleans, was our preacher. Truly brother Mitchel is a man of God. How he did revive our hearts with his spirit-filled messages. God led him in a wonderful way in his preaching to our church and to the lost. There were twenty additions to our church during the revival and we are expecting many others during the days just ahead. Let our people remember that this is vacation season. Let us continue our revival spirit throughout this summer and on. Continue to pray for the church, for the lost, and remember we need you in every service.—E. N. Patterson, Pastor.

REPENTANCE TOWARD GOD

There will be and ought to be thousands of sermons preached this summer on Repentance. Jesus is responsible for the teaching in the New Testament that "Except ye repent ye shall all likewise perish." If salvation depends on repentance, if there is no salvation without repentance, then it becomes us to make it very clear what is involved in repentance. If you tell a man that he must repent or perish, and he should ask you what you mean for him to do, it is very necessary that no mistake be made in instructing him.

If we understand the teaching of the Bible in this matter, repentance has to do primarily with one's attitude toward God. Sin is against God, and repentance is recognition of wrong done to God, in ignoring Him, turning away from Him, disobeying Him. Man's sin all the way through has been in turning away from God, not giving heed to Him. It is not primarily in being untrue to ourselves, our best selves, our highest ideals, nor our highest interests. It is not primarily in some wrong or injustice done to someone else. It is going against the will of God.

David when he had sinned and became penitent, although he had murdered Uriah and wronged Bathsheba, said, "Against Thee and Thee only have I sinned and done this evil in thy sight." In the first chapter of Romans, where there is the truest and foulest picture of sin ever written, we see that it all began with this: Knowing God, they glorified him not as God, neither gave thanks—their foolish heart was darkened . . . wherefore God gave them up unto vile passions." The cry of the broken hearted prophets of the Old Testament was an appeal to Israel to return to the Lord.

Sin consists primarily of a break with God; and repentance is first of all reconciliation with God, return to Him and submission to Him. This is all verified by the definition of sin given in the First Epistle of John, "Sin is the transgression of law," or lawlessness, disregard of the law of God. Law is the expression of a personal will. In human law that will is the expression of the majority of the people. In divine law the will is the will of God, expressed in His word or in any way that He chooses to reveal it; but authoritatively in His word, the Bible. When man has come short of this he has sinned against God.

The sins that men commit are the manifestation and expression of this wrong relationship to God, this broken connection with God. When the connection is broken in your wiring the lights go out. You stumble in darkness. It is not enough to denounce the common or prevalent sins of which men are guilty. They must know that these are but the evidence of broken connection with God. We must take up the cry of Isaiah, "Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked man forsake his way and the unrighteous man his thoughts; and let him return unto the Lord for he will have mercy on him, unto our God for he will abundantly pardon."

It is not enough for a man to give up his sins, he must repent of the original and radical sin of turning away from God. We must keep in mind that repentance is toward God, has to do with God, is a return to God, re-establishing connection with him through our Lord Jesus Christ.

Christians that have wandered away from God will have to take the words of David on their lips: "My soul thirsteth for God, for the living God: when shall I come and appear before God."

After preaching a long sermon, a pastor in Richmond, Va., years ago called on a deacon to lead in "a very short prayer." The deacon prayed, "Lord give us shorter sermons and more time to pray." It is said that Dr. Lyman Beecher once prayed, "Lord, grant that we may not despise our rulers; and grant, O Lord, they may not act so that we can't help it."

A "DANGEROUS DOCTRINE"

A fine Christian woman once said to us, "That is a dangerous doctrine you Baptists preach. Once saved always saved. Aren't you afraid to preach that to young people?" Our reply was, "Are you afraid of being lost?" "Oh no," she said, "I'm not afraid for myself. I know I am saved, and I am not uneasy about the future." Then I said, "Aren't you and the young people saved the same way? Surely there is not one way to save young people and another way to save mature people."

We are all children of God through faith in Jesus Christ. We don't begin one way and wind up another way. "As ye have received Christ Jesus as Lord, even so walk in Him."

Instead of its being a dangerous doctrine to preach to people that when they are saved they are saved forever, it is a dangerous doctrine to preach any doctrine contrary to this. It is a dangerous thing, a ruinous thing to lead a man to believe that he may be lost after he becomes a Christian. Dangerous for this reason: you teach him that he may be lost by committing sin. Then every one of us will be lost, for there is not a man on earth that does not commit sin. It is dangerous because you lead him to believe that his salvation depends on himself, on the way he lives, and not on the promise of God. Every man who depends on himself is lost. Every man who trusts God for forgiveness and salvation is saved. If you lead him to trust in himself rather than in Christ, you have made it impossible for him to be saved, for no man was ever saved by trusting in himself.

My hope is built on nothing less
Than Jesus' blood and righteousness.

Were you at prayer meeting Wednesday night, June 23; or were you listening to the prize fight over the radio?

We had our meeting here June 5th through June 12th. Dr. C. Z. Holland from Canton did the preaching and Edward Byrd from Mt. Olive led the singing. The services were well attended and the splendid messages by brother Holland helped our people greatly. The type preaching brother Holland does will strengthen any church. We had seven professions of faith and two by letter during the meeting. Others have come by letter since that time. Brother Byrd does the finest work we have ever seen done in leading the music. He seeks to make the song services worshipful. His work with the juniors of the church shall be of lasting good. We feel that our church has been strengthened and greatly helped by the services of these two servants of Christ.—L. Reed Polk, Port Gibson.

There is no city in America, and probably none in all the world, where Baptists have multiplied in the past twenty years as they have in New Orleans. This situation and the methods employed are worthy of study and of imitation in other cities. There is no question in anybody's mind that the chief agency for this growth in New Orleans is the work done by the faculty and students of the Baptist Bible Institute. Perhaps we should say by the students under direction of the faculty. Every student is a missionary. They have not sought primarily to plant churches. They have gone to the streets, hospitals, docks, markets, parks and jails with the gospel, just as Paul did. As a result multitudes of souls have been saved, and the number of churches has multiplied. The Hospital has been a great agency of good will. And the pastors and churches have been and are evangelistic. The Baptist Bible Institute has paid for itself many times over in the number of people who have been saved. There is no place where missionary money has brought better results. The lesson from all this is, if you want the people saved, you must take the gospel to them, and not wait for them to come to the churches. If a church is busy trying to save itself and keep its finances in proper condition, it will never do much toward saving the world.

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Convention Board Department

R. B. GUNTER, Cor. Sec'y.

AN EXECUTIVE COMMITTEE DECISION

The corresponding secretary of the State Mission Board wrote the members of the Executive Committee recently to ascertain their views in regard to the Orphanage building fund which comes to the State Board office. It will be recalled that the Convention ordered the Board office to see that designated gifts bear their part of the overhead expense. It seems to be the opinion of the Executive Committee, after due consideration, that the Convention did not intend that the building fund should be included. The committee, therefore, authorizes the secretary to make an exception with the building fund and to send the total amount, which was done up through April, to the Orphanage. If this course is not satisfactory to the Convention when it meets in November, a readjustment can be made.

It is, therefore, important when sending offerings to the State Board office for the Orphanage that the remitter shall state whether or not the offering is for building fund or for general support fund. If this is done, there will be no trouble whatsoever in carrying out the wishes of the Orphanage and of the Executive Committee.

—BR—

The preachers whom the Lord is using to save men are those who go out after the people. If we wait for the people to come to us, we will never get them. There are some preachers who undervalue personal ministry during the week, or are too lazy to go. If it is a crucifixion of the flesh to go to the people with the gospel, then let the flesh be crucified.

Sunday, July 3, is the seventeenth anniversary of the pastorate of Dr. J. D. Franks at Columbus, First Church. In this time 3,004 have been added to the church, 1,098 of them by baptism. Seventeen years ago the church roll had 541 names; now there are 1,997. The total offerings for all purposes have been \$367,064, of which \$91,290.82 went to outside benevolence. Congratulations, and best wishes for the future.

Arthur J. Barton, chairman Social Service Commission, Southern Baptist Convention, advises that he has had a supply of the commission report sent to State Secretary Dr. R. B. Gunter, Baptist Headquarters, Jackson, Miss. These reports will be distributed by the state secretary to officers of the association, to be used by the persons preparing reports on any phase of social service work. The secretary will hold in reserve a few copies for special requests. Any person desiring copy of the report will address the state secretary as above. Reports will be sent free.

I have been in a series of revival services with Pastor J. D. Thompson and the good people of the Booneville Baptist Church of Booneville, Miss. Brother Joe Canzoneri, known all over the South and loved by all who know him, had charge of the song services. It was a joy and a privilege to work with Pastor Thompson and brother Canzoneri. It was a great blessing to me. Brother Thompson is blessed in his work by having a wife who possesses the qualifications of a good minister's wife to help him. Joe Canzoneri is as good as ever. He is a great spirit and the Lord is using him for his glory. The Booneville church has some as fine and as choice Christian characters as can be found anywhere. The pastor loves his people and they love him. Visible results of the meeting when I left on Friday night were fifteen professions of faith and four transfers by letter or a total of nineteen additions. —B. B. Hilbun, Pontotoc.

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

GOING PLACES

Inverness

Pastor Baldridge is another pastor who believes 100% in the EVERY FAMILY PLAN. Since adopting it they have raised his salary even though the church had recently gone to full time.

The Sunday school attendance is up 25% over previous records. Naturally Superintendent W. A. Price, who for twelve years has guided the school, feels happy. In fact the added attendance seems to compel an educational plant.

The W. M. U. under the capable guidance of its president, Mrs. W. A. Melton, is doing good work in all departments. Mrs. Welton is also the director of the B. T. U. and that guarantees good work in that department.

If Pastor Baldridge has a member who doesn't love him we haven't seen him.

Trucks are run each Sunday to bring people from the country to the services.

Sunflower County's Record readers are listed as follows: INDIANOLA 201, SUNFLOWER 60, Heathman 1, Dockery 1, Rome 5, Doddsville 10, Parchman 1, Roundaway 27, WADE 11, RULEVILLE 56, INVERNESS 64, MOORHEAD 79, DREW 98. Our list of pastors shows that every resident pastor in Sunflower County has the E. F. Plan.

Sunflower

We will always have a tender place in our heart for Sunflower church. It was from this good church that we got the idea for the EVERY FAMILY PLAN.

Rev. B. D. Hardin has recently become the pastor and already they tell of his many good qualities. In their recent revival led by Rev. S. B. Cooper of Tupelo there were 31 additions.

And, "Believe it or not," the Sunday school enrollment exceeds the number on the church membership roll. And it is a standard Sunday school. But Superintendent John Taylor would be satisfied with nothing less.

Mrs. Ed Powell is the W. M. U. president and her work is a delight to her co-workers. They are one of the eleven A-1 Unions in Mississippi.

The recently organized B. Y. P. U. has a good president in Dan Taylor.

Plans to go to one-half time are being made.

Recent Sunday school growth demands more room and the good Sunflower folks are planning to do just that.

Indianola

Pastor Hankins pays no attention to a wage and hour bill. He just works all the time.

The finances are in good shape with the enlarged budget being taken care of monthly.

The Sunday school is making progress with W. R. French as superintendent.

The whole town talks about the fine B. T. U. work under Miss Ruth Adams as director. The enrollment has doubled.

Mrs. James Kimbrough is president of the W. M. U. and it does things. They sponsored a series of cottage prayer meetings prior to the revival.

We heard more than one tell how the Record (it goes to every family) was a help in keeping the church in high gear. There have been 41 additions during the past year.

The percentage to benevolences has been increased from 13% to 25%.

Roundaway

Few pastors can look after two full time churches. Pastor Hankins does. Indianola is full time, so is Roundaway. He preaches at Roundaway every Saturday night and every Sunday afternoon and leads prayer meetings every Thursday night. Hence it is not surprising that he baptized 71 from this church last year.

The Record goes to over half the resident families.

Of course we are too modest to claim that the Record has helped but we wonder if it is merely a coincidence that according to one of the members they gave more to missions last year than for the past decade. He added that the same was true of the pastor's salary, not to mention the purchase of a piano.

Recently Esma Skene, Emory Middleton and H. G. Garner were ordained as deacons.

Both the Sunday school and B. T. U. average over 100 in attendance. J. T. Fox is Sunday school superintendent and Miss Flossie Jenkins is B. T. U. director.

Recently Mrs. Hankins organized a W. M. U. with over 60 members divided into four circles. —Belzoni

To have missed the hospitality of Dr. and Mrs. Josiah Crudup at Belzoni is just to miss one of the joys of being alive.

The Belzoni saints are happy over a debtless church. The new Hammond organ adds greatly to the services. At present plans are being made for a revival meeting with high hopes of a great revival.

Humphreys County has subscribers to the Record as follows: Silver City 2, LOUISE 15, GOODEN LAKE 47, Belzoni 3, Isola 8.

The Record does pay. The Gooden Lake people have the EVERY FAMILY PLAN. They gave Pastor Savell a \$15 Bible as a graduation present at the recent Mississippi College commencement.

—O—

THIS PASTOR MEANS BUSINESS

A recent letter from brother Pastor encloses more than 50 names saying that he is going to pay for the Record himself for three months. Many pastors over the state could do as he has done—get it started and the people will keep it going. "Where there's a will there's a way."

—O—

THE RECORD DOES PAY

Dear brother Goodrich:

You just can't know how much we appreciate your part in making our special page so attractive. I have never seen a page of this kind so neatly set up, with the advertisements so well ordered. Our people have received the Record and our page with much enthusiasm. They are talking it everywhere, and our advertisers feel that they have made a good investment. I think the paper will prove to be a greater blessing to our people than we could possibly imagine.—W. Clyde Hankins, Indianola, Miss.

—O—

SICK OR WELL

Writes Prof. W. M. Hilbun, church clerk at Gloster make it to the post office on Thursdays, Gloster make it to the past office, on Thursdays, sick, well or what-not."

—O—

WANTED—The names of pastors of more than one church who have all their churches on the EVERY FAMILY PLAN.

—O—

Thank you for subscriptions sent in: Mr. J. G. Fullilove, Vaiden; Mrs. E. C. Pitts, Brookhaven; Mr. Crawford Youngblood, Route 2, Lake; Iuka Baptist Church, Rev. W. C. McGill, pastor; Rev. R. B. Patterson, Okolona; Dr. W. F. Coleman, Hickory Flat; Mrs. Chas. T. Brasfield, Natchez; Mrs. J. N. Nesmith, Yazoo City; Rev. C. O. Daniels, Silver Creek; Mrs. J. T. Delk, Hattiesburg; Mrs. Chas. Minter, Inverness; Mrs. W. D. Johnson, Maben; Rev. E. T. Putman, Maben; Rev. A. J. Linton, Ellisville; Mrs. Dudley Carter, Wilkinson; Rev. W. A. Roper, Meridian; Rev. J. B. Parker, Ripley; Mrs. A. E. Dean, Agricola.

—BR—

Rev. Hugh Brimm will assist Dr. T. W. Young and First Church, Corinth, in a youth revival. There is a good deal said today about the number of boys and girls who have swelled the ranks of criminals. Let us rejoice and be thankful that young men and women today are taking a larger part in the work of the churches than ever before. And that they are giving themselves to evangelism. The years of training have not been in vain; they are bearing fruit.

"ON TO MATURITY"

J. E. Heath

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It is said that some men go around with a "chip on their shoulder" and when they get it knocked off, then they are ready to fight.

I confess to the fault.

In the June 16th issue of The Baptist Record, under the heading, "On To Maturity" the editor "deliberately let drive" and knocked my chip clean off.

He didn't call my name, nor the names of my brethren—all of us to whom the "cap fits"; but he had just as well called our names, for he made it perfectly clear that he was picking a fight out of us by "whacking away" at our "chips." This is what he said about us, in part: "These mistaken people are zealous for what they call (black face type mine) the gospel; meaning by that the plan of salvation, and have no plan for saving a lost world. 'These people' (he doesn't even call us brethren) sometimes call themselves fundamentalist."

I plead guilty to being a fundamentalist. I call myself a fundamentalist. I am proud of the fact that God has revealed to me by His Spirit the fundamental doctrines of the gospel of Christ. I am not ashamed of it, at all. "For it is the power of God unto salvation to everyone that believeth."

I also plead guilty to being "zealous for what they call the gospel." The Apostle Paul was zealous for it, and told what it was, viz: "How that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures," etc.

But then he hits us with a "big stick"—not the chip—but "below the belt" when he intimates that we never do anything but lay the foundation, that we never do any building. I could call attention here to a system of building that we are using but I will not do it for I do not want my article censored; but I want to call attention to one thing in this connection. The apostle makes it clear—as the editor did in his article—what he was driving at when he said: "Let us go on unto perfection." He meant—coming on down to the tenth verse of this same sixth chapter of Hebrews—"work and labor of love" . . . "ministering to the saints," etc. Then he writes in the eleventh verse of showing "diligence"; and in the twelfth verse, "not slothful," etc.

And then when he gives the illustration, referring to the rain that God sends on the earth which makes our crops grow, but which also helps the briars and thorns to grow, then he mentions the immutability of the counsel of God which was confirmed to Abraham with an oath; and directs our attention to the fact that this "strong consolation" of the hope that is set before us is an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner for us entered, even Jesus, made an High Priest forever after the order of Melchisedec."

Now, here is what he is talking about: The fundamental doctrines of the gospel of Christ are laid; which are, His death, burial and resurrection; for the forgiveness of sins and for our justification. But "we" do not stop there: we follow Him on, as He ascends into heaven, the living Christ; where He ever lives as our "Great High Priest," who also ministers to us, now, by the power and presence of the Holy Spirit in "going on" with His great commission, and what is that commission? Is it building and maintaining hospitals? Is it building and maintaining educational institutions? Is it ministering to the need of the suffering, the widows and the orphans? No! A thousand times no. All these things are good and needful and helpful, but when a man or a cooperative bunch of men, try to "stuff" all these things in His great commission, they are using the word of God deceitfully, trying to carry a point; and it is SIN.

"Leaving the principles of the doctrines of Christ"? Yes. But that does not mean to quit

preaching it, but it means to "go on" with it. Follow its author and finisher-up into heaven on the right hand of God the Father; see His power and authority; watch His ministering to us with love in the person and presence of the Holy Spirit, for what? "Ye shall be my witnesses." At home around the fireside, at the breakfast table, in your local church, then out into the fields of home missions and foreign missions, with their great commission and with the message of the fundamental doctrines of the gospel of Christ, baptizing the converts and teaching them to observe to do all His commandments.

Why stop your work to persecute or belittle these "mistaken people" who are "zealous for the gospel" under whose ministry thousands and thousands are being saved, baptized, and taught to do the commandments of our Lord?

Let "us" alone. If God be for us, who can be against us?

After all, we are doing our bit. You know it. Be careful, "lest haply ye be found even to fight against God."

Duck Hill, Miss.

—BR—

"TIME" AND BAPTISTS

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The Baptist Record.

The following is the correspondence I have had with the magazine Time:

Sirs:

In your article on Southern Baptists, Time, May 23, 1938, page 49, you state: "Much as they love and respect other Christians, Baptists love more the saving grace of baptism."

Baptists do not believe there is any saving power in baptism. But believe for one to be scripturally baptized he must: 1. Be saved. 2. Believe in the fundamental doctrines of the Bible as taught by a Baptist church. 3. Be immersed in water by an ordained Baptist minister or deacon who is authorized by a Baptist church to baptize the saved person.

E. S. Flynt

Handsboro, Mississippi.

June 15, 1938.

Dear Mr. Flynt:

Evidently Time stands in need of a saving grace of some sort; that was a bad blunder in our reference to Baptist beliefs on baptism, for which we apologize.

Thanks to yours and a number of other friendly letters from well-informed Baptists, we have it all straight now, and we are publishing a letter on the point in the forthcoming (June 20) issue. I think I can promise you that Time will never again lapse into such error.

With appreciation for your interest,

Sincerely yours,

I. Van Meter,

Editorial Secretary.

The following was published as suggested:
Saving Grace

Sirs:

In Time, May 23, the alert editor of Religion gave a report of the meeting of the Southern Baptist Convention in Richmond, Va., in which he represented with fairness the attitude of Southern Baptists toward the proposed World Council of Churches. In one clause of the opening sentence there is a serious lapsus pannaie. Baptists never speak of "the saving grace of baptism." They do not believe that regeneration takes place in water baptism. Regeneration is a spiritual process and not sacramental. Salvation is by grace through faith.

Inasmuch as an infant cannot exercise personal faith, and the New Testament knows nothing of proxy religion, Baptists practice the baptism of believers only. Infants dying in infancy, whether baptized or unbaptized, will see the face of God, and be welcomed by the Saviour into the Father's house.

John R. Sampey, President,
S. B. T. S., Louisville, Ky.

—BR—

Every precinct in Abilene and Taylor County, Texas, voted 5 to 2 against the sale of beer. Look out for "injunctions."

OFFICIAL ANNOUNCEMENT OF THE UNION BAPTIST SEMINARY

J. W. Shepard

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The Union Baptist Literary and Theological Seminary located in New Orleans, La., opened its doors for the matriculation of students on the second of November 1937. For several years the need for such an institution has been felt and a number of individual efforts have been made by leading pastors and teachers of the churches of Negro Baptists, to build up theological instruction, looking toward an educated ministry. These efforts though heroic could not reach the adequate goal of an institution without buildings and a faculty.

An attempt at a combined movement was made three years ago which failed, from proper coordination of all the forces. The present move was undertaken last October, with the result that some forty-five of the leading spirits among the large number of colored Baptist preachers, with some of the white teachers from the Baptist Bible Institute and white pastors of this city, came together at the invitation of the superintendent of Religious Activities of the Institute, rejuvenated the Union Educational Convention and elected a board of trustees for the proposed Seminary. The Educational Convention is the co-operative organization of all the Baptist associations of New Orleans. This body elected the trustees and after organizing their committees the trustees selected a president, a dean, and a financial agent for the new school. A committee of the trustees located and rented a building and another committee selected members for the faculty, including the theological and literary parts. A pre-seminary course is administered for those students not adequately equipped for matriculation in the Seminary courses.

The new school has matriculated over eighty students and is going forward with enthusiasm. The pre-seminary course and the first theological year are already functioning. Great hope and enthusiasm have come into the hearts of these good people who rejoice in the cooperation also of their white brethren of the Baptist Bible Institute and pastors of white sister-churches of the city. All of the teachers of the school are contributing their services gratis during this first year. It is greatly to be hoped that God will put it into the hearts of some of his stewards to help financially with this enterprise that it may secure a good property in which it may be installed for the new session which opens in the later part of September 1938. The colored teachers are sadly in need of financial help and cannot go on indefinitely without some salary. The future of this promising institution will depend on such cooperation from some source, by the time for the opening on September 26, 1938. The trustees are well organized and any funds will be handled wisely. A contribution from a good woman in New York State has substantially helped in meeting the monthly rents, supplementing the gifts from the colored churches and a few of the white churches, and pastors of this city. These contributions come mainly from churches which are unable for the most part, to pay their pastors an adequate living salary.

The need for the education of the Negro Baptist ministry in the South will be the subject of a subsequent article. Suffice it to say that there are 159,000 Negroes in New Orleans and over 900,000 in Louisiana to say nothing of the surrounding regions. In New Orleans there are over 100 ordained Baptist preachers and many aspirants to the ministry. Many of these ministers are men of noble life and splendid talents but have never had training in schools beyond the merest rudiments. Very few of these have had full college and seminary training. Many of them are of age to make use of the Seminary provided it may be maintained and properly equipped for its great task. The Baptist Bible Institute faculty is ready to lend a helping hand and several of our pastors of our churches (white) are helping as members of the trustees, teachers

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the faculty and members of the administrative committee, which cares for the work in the interval between annual board meetings. Pray the Lord of the Harvest that He raise up some noble steward to aid this institution with fifteen thousand dollars at once, that it may purchase a good building, adequate for some years to come, which has been found in a most suitable locality in this city. Such a gift would be the best investment in Kingdom interests that could be found anywhere. Here in New Orleans is the greatest center of Negro population and life in the South!

STUDENTS AT RIDGECREST

Thirteen hundred Baptist students voted here this week in the closing session of their annual Southwide retreat to sponsor a Southwide campaign for the encouragement of honesty among high school students.

The anti-cheating program provides that each student build up a definite conviction against cheating, that he use the summer months to spread this conviction among associates in church and community, that he go into the high schools of his community next fall and put on an intensive program of honesty among high school students.

"In this way you will help to rid your own college campus of the cheating that is done there," commented conference leader Dr. Frank H. Leavell.

Baptist student delegates also passed at their closing session a resolution requesting that Secretary Cordell Hull ban the shipment of scrap iron to nations at war.

Chief speaker at the eight-day conference was Baptist World Alliance Secretary J. H. Rushbrooke of London, England. Citing the totalitarian states of Europe as indicative of a threat against democracy in religion as well as in government, Dr. Rushbrooke set forth the wide differences among Christian churches and declared that "positive harm has been done by the attempt to achieve organic union . . . The doctrine of a Fuhrer," continued Dr. Rushbrooke, "who speaks a final work entitled to unqualified acceptance is akin to the outlook of Roman Catholicism, under which the utterances of a mortal man are final and unquestionable. The prestige of the anti-democratic forces has been enhanced by success. It is our deep concern as Christians and as democratic Baptists that the principles of democracy in government should not be overridden."

Dr. Homer P. Rainey, director of the American Youth commission of the American council on education, told student delegates that "we need a new formulation of American ideals to which all may subscribe. We need a new sense of responsibility among all groups in the local community in the training of youth. Notwithstanding all the failures of society and the confusion of modern times, young people are potentially loyal to personal and social ideals. All they need is a chance. With dictators in all parts of the world telling their subjects what to think, it is of importance that in a democracy future citizens be taught how to think."

—David Morgan,
News Correspondent.

Dr. Curtis Lee Laws, editor of The Watchman Examiner, is recuperating at Atlantic City.

Rev. J. A. Bryant goes from Tallahassee to Thomasville, Ga., as pastor of Second Baptist Church. He says, "Wonderful prospects for a great church, with 1,200 unaffiliated Baptists and 4,000 who belong to no church."

Bootlegging takes the spotlight again. The federal records reveal that in 1937, there were 3,390 persons convicted of violating the federal liquor laws. This is an all-time high. When there was only about half that number of violations, the liquor interests and small politicians were weeping and cursing over these law violators. But now, when the number has skyrocketed, they are silent.—Watchman-Examiner.

WISDOM OF AGE

Too many "spirits" seem to be speaking to our churches (should be His churches) today. There was the church that refused to rob the cradle by calling a young preacher. Another declares it will not call a man over thirty-five, and another will not call one over forty, and still another will not call one over forty-five, while a fifth insists it will not call one over fifty years of age. The "boys" ought to get together on the matter.

Is it that the churches are trying to save themselves, rather than saving the world? Jesus said, "He that would save his life shall lose it, but he that loseth his life for my sake shall find it."

Who planned infancy, and youth and age? Answer, GOD! When men accept God's plan for ALL life then God's blessing will flow without measure.

I heard a pastor relate recently an incident where a church was without a pastor and less than one half dozen gathered at mid-week prayer meeting. The church had several hundred members. Surely they were anxious that God send them the right man??? Yet, that pastor said, that church spent much of its time complaining about lack of proper pastoral leadership.

Of course, pastors should not lose their energy, nor their idealism, nor investigative mind, etc., with age!

I also heard a commencement speaker say: "Hayden composed Creation at 73 years; Jacob was called at 77 years; Cato began the study of Greek at 80 years; I. M. Haldeman was pastor in NYC at 84 years; Buckner went around the world in the interest of a hospital in China at the age of 80 years; John Wesley had no ache nor pain at 88 years and Jno. Stewart was chairman of the Board of the U. S. Mortgage and Trust Company at 103 years."

Write it down "THE WISDOM OF AGE." How this world needs it.

I am for ALL of God's plan—infancy, youth, age!

He knows best! I am for the cradle, and young people's revivals, etc., and for older folks seasoned for deeper, higher and wider service.

The preacher has to take care of some green churches sometimes, but most of them grow! So some churches might help the green preachers along. Some of them grow!

The preacher has to "doctor" the "sick" churches aplenty, but some of them get well! So some churches ought not to complain if an occasional preacher gets sick, they all get well or God takes them home!

I am a traveling man and I find both churches and preachers better satisfied than for many years. Thank the Lord for that!

"How beautiful are the feet of them that preach the Gospel of Peace, that bring glad tidings of good joy." Romans 10:15. Isa. 52:7.

—Just A Reader.

Dr. Arthur Hunter, actuary of the New York Life Insurance Company, from a study of records says that every drink of an alcoholic beverage shortens life 25 minutes. Just multiply that by the billions of drinks taken in America and you will find what liquor is costing the nation in lives or years sacrificed. In other words the manpower is reduced by a percentage that would shock the world like an earthquake. There is no plague or war or physical calamity the world has ever seen which is comparable to it.

Isn't it queer what sort of argument a man will put up to defend the idea that one who is saved may be lost. Here is Rev. Walter Whitley writing in The Watchman-Examiner, and to prove the above contention he speaks of those who in the day of judgment will say, "We have eaten and drunk in thy presence, etc." But he fails to quote what the Judge (Jesus) says to them, "Depart from me, I never knew you." What's the matter with your eyes, brother, or your memory; not to say conscience?

REFINANCING PLAN OF EXECUTIVE COMMITTEE CONSUMMATED

By Walter M. Gilmore, Nashville, Tenn.

At the meeting of the Executive Committee of the Southern Baptist Convention in Nashville, June 15, the finishing touches were put on the \$565,000 refinancing bond issue, which was authorized by the Southern Baptist Convention at its session in New Orleans in May, 1937. The entire issue was subscribed before the date of sale, June 15, and was delivered on that date. This would seem to confirm the fact that the credit of the Southern Baptist Convention is still gilt-edge.

It should be borne in mind that this new bond issue does not add a penny to the indebtedness of the Southern Baptist Convention. It simply takes the place of other bonds and bank notes that were outstanding, which were drawing six per cent interest. The new bonds run serially for fifteen years, and are callable, and pay only five per cent interest. Thus a considerable saving has been effected by this refinancing program.

By action of the Convention, the amount of \$60,000 a year will be a first charge against the distributable funds of the Cooperative Program coming to the Southern Baptist Convention to meet the maturities of both principal and interest of these bonds.

As a result of this refunding plan, the 3 1/3% of the distributable funds that had been allocated to the Education Board Bonds, which is now released by the new bond issue, will go to the Relief and Annuity Board for the benefit of the (Old) Annuity Fund until this fund is completely financed. The Relief and Annuity Board bought \$274,000 worth of the new bonds.

Under this readjustment, the allocation of the Hundred Thousand Club from July 1 will be as follows: Foreign Mission Board, 18%; Home Mission Board, 29.7%; New Orleans Hospital, 1.3%; Southern Baptist Theological Seminary, 18 1/3%; Southwestern Theological Seminary, 20 1/3%; Baptist Bible Institute, 12 1/3%.

All the officers of the Executive Committee were re-elected: Dr. Frank Tripp, Montgomery, Ala., President; Dr. J. M. Dawson, Waco, Texas, Vice-President; Dr. Austin Crouch, Nashville, Executive Secretary; Dr. J. E. Dillard, Nashville, Director of Promotion; Walter M. Gilmore, Recording Secretary, Treasurer of the committee and of the Convention, Publicity Director and Press Representative. The following new members of the committee were welcomed: Dr. W. R. White, Oklahoma City, Dr. H. A. Zimmerman, Albuquerque, New Mexico, Dr. J. C. Wilkinson, Athens, Georgia, Dr. Kearnie Keegan, Alexandria, La., and Editor Francis A. Davis, Baltimore, Maryland. The committee adopted resolutions expressing its highest appreciation of Dr. Crouch's invaluable service in consummating the new bond issue.

In an exchange we see mention of the "United Baptist-Christian Church of Duluth." Is that a new denomination sprung up?

A note of alarm is sounded by a writer in The Watchman-Examiner as to the decreasing percentage of Baptists in the colleges and universities. Even in Baptist schools the number of Baptist students is amazingly small. At Bucknell in Pennsylvania they are only 13.9 per cent of the student body. At Denison in Ohio only 29 per cent; in Kalamazoo, Michigan, only 23.3. It is said that in all the Protestant colleges in New York there are only 2,035 students registered as Baptists; and in these same Protestant schools there are 12,000 Catholics, or six times as many as the Baptists. At Colgate only 12.2 per cent of the students are Baptists; at the College for Women in the University of Rochester only 11.3 per cent. There is only one Baptist college for women north of the Ohio and east of the Mississippi Rivers. Are you in favor of Christian education, of Baptist schools? What are your boys and girls going to do this fall?

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

FOURTH DISTRICT

Approximately two hundred women and young people attended the annual convention of District Four, Baptist Woman's Missionary Union, held at the First Baptist Church, Thursday, June 2, 1938.

Guests of honor included Mrs. W. C. Tyler, newly elected Southwide Recording Secretary of Blue Mountain College. Mrs. Carter Wright, of Alabama, Southwide Stewardship chairman; Miss Frances Traylor, State Corresponding Secretary, of Jackson; Miss Edwina Robinson, State Young People's Secretary, of Jackson; Mrs. Silas Cooper, District Young People's Leader, of Tupelo, and Mrs. B. B. Hilbun, District chairman, of Pontotoc, who ably presided over the session.

The program opened with organ meditation, beautifully rendered by Mrs. Paul Page, followed by the singing of the hymn, "This Glad Year of Jubilee."

The theme emphasized at the convention was "The Golden Jubilee calls us to hallow the past; redeem the present; possess the future." The watchword: "Give unto the Lord the glory due unto His name; bring an offering and come into His Courts."—Psalms 96:8.

Dr. T. W. Young, host pastor chose for his Scripture reading, excerpts from the eleventh chapter of Luke, closing with prayer.

Following a vocal solo by Miss Vadeen Robertson, Mrs. Chad Archie, in behalf of the Corinth W. M. U. cordially welcomed the delegates and visitors and Mrs. R. L. Ray, of Pontotoc, graciously responded.

"Exalting His Name" through mission study, stewardship, personal service and the Margaret Fund was stressed by the district committee chairman, who also submitted encouraging reports.

Seven associational superintendents or their representatives also reported the work accomplished in their respective counties during the past year and presented plans for the coming year. The superintendents present were: Mrs. J. H. Aldridge, Kossuth; Lee County, Mrs. Herbert Norman, Baldwin; Pontotoc, Mrs. Hillman Leavell, Ector; Tippah, Mrs. Lee Smith, Walnut; Tishomingo, Mrs. A. H. Montgomery, Burnsville. District Four is composed of ten counties.

The highlights of the morning session was the inspirational and challenging address of Mrs. Carter Wright, Southwide Stewardship chairman, whose subject was: "Giving Not to Pay But to Prove."

Following announcements by Mrs. Jameson Jones, president, lunch was served by the hostess society.

The afternoon session opened with organ music by Mrs. Guy Modlin, followed by the devotional led by Mrs. Silas Cooper, District Young People's leader.

An impressive feature of the program for the afternoon was the pageant: "Golden Links" presented by a large group of Corinth young people, directed by Mrs. Madison Parker, with Mrs. W. C. Tyler, the reader.

Informational and timely addresses were made by Miss Frances Traylor, who spoke in her own inimitable sweet way concerning important phases of the State W. M. U. work, and Miss Edwina Robinson, who enthusiastically discussed the work of the Young People's organizations, telling of interesting plans for summer camps and conferences.

In a brief business session which followed a

vocal solo by Mrs. T. A. Thompson, the district officers were elected.

The W. M. U. of the Calvary Baptist Church, Tupelo, will be host to the 1939 Convention of the Baptist W. M. U., District Four.

SECOND DISTRICT

Delegates from the W. M. U.'s of the Second District gathered at Marks on June 3rd for the annual district convention. Almost 300 W. M. U. members, pastors and visitors were registered.

The church was beautifully decorated with flowers of purple and gold, and back of the choir loft was a purple banner with golden letters proclaiming the theme for the day: "Hallow the past; redeem the present; possess the future."

Mrs. J. A. Anderson, Belzoni, District chairman, presided throughout the day, and introduced the speakers. The district officers presented their work in interesting talks, all showing how the past may be hallowed, the present redeemed and the future possessed by active, persistent efforts in Mission Study, Personal Service, and Stewardship, and in the use of W. M. U. literature.

The reports of the associational superintendents were based on the theme "Sheaves—with rejoicing." While the Marks' choir used "Bringing in the Sheaves," as a musical background the superintendents with their Young People's leaders developed the theme. The Young People's reports were given by representatives of the auxiliaries.

The guest of honor and principal speaker of the day was Mrs. Carter Wright, Southwide Stewardship chairman. She was introduced by Mrs. Galla Paxton and used as the topic for her address: "I am resolved what to do"—the words of the unjust steward. Her message was a strong appeal to Southern Baptist women to resolve what to do in the matter of stewardship of time and money.

Miss Edwina Robinson presented a modified version of the Young People's pageant given at the State Convention and followed it with the plea that we possess the future through our Young People.

Miss Traylor—"Observations"—as the topic of her talk but in her usual manner she stirred women to a desire to do their best in redeeming the present.

Mrs. Ned Rice had thought it not possible to attend, but was able to be present. She built an acrostic around the word "Redeem," giving us the qualities that must enliven our efforts if we do redeem the present.

Mrs. O'Bannon led in the consecration hour that closed the service.

Special music was rendered by an R. A. with his trumpet, and by Mrs. J. H. Kyzar who sang a solo, and also the musical benediction just before the noon hour.

The members of the Marks church and of Riverside Association were most gracious hostesses throughout the day and served a refreshing lunch in the spacious basement of the church.

Truly was God glorified on this day, and the women inspired to new efforts to "Hallow the past; redeem the present and possess the future."

—Mrs. H. K. Sledge.

—BR—

People who looked at the Hitler and Mussolini regimes in Europe and said, "It can't happen here," will find Mayor Hague in Jersey City a knotty problem to solve.

A little boy who recently heard Dr. B. W. Spillman, on his way home said, "Dad, I enjoyed that man's talk. I believe he would make a good preacher." That reminds the editor that once when he had "tried to preach," a brother preacher said to him, "I enjoyed your talk. I'm going to preach on that text sometime."

Americans have been often shocked to learn of Chinese selling their daughters into white slavery because of dire poverty. But we Americans are sometimes coming dangerously near to selling them when we allow them to parade in near nakedness in what we call a beauty revue, where modesty is destroyed to gratify vanity, or even to satisfy the greed of somebody who is making merchandise of the finest qualities of womanhood.

We started a Vacation Bible school at Bethel Church in Pearl River County Monday morning. There is much enthusiasm on the part of those who attended V. B. S. last year, which was our first school, so we are expecting a much larger and better school. Mrs. A. L. Simmons will be principal of the school and will be assisted by a goodly number of able and consecrated leaders. Our members are reading the Baptist Record and are liking the E. F. plan very much. Our revival recently, led by brother B. W. Walker was a real help to all the church. —Eli Callahan, Pastor.

Dr. G. M. Savage passed away last Sunday at the age of 89. He had retired from the presidency of Union University, Jackson, Tenn., a few years ago and spent his last years in well earned rest, though writing occasionally for the papers. He was born in Tishomingo County, Mississippi, educated at Union University and for many years teacher and president of the institution. He was also pastor for half a century of Hinkle Creek Church and one other in Mississippi. He was a great Bible student and teacher. No man among us was more dearly beloved. He is survived by two daughters, Mrs. M. E. Dodd and Mrs. R. P. Mahon.

Dr. A. B. Wood at Forest reports one of the most far-reaching revivals ever held in the city. It was prolonged through eleven days because of the interest, June 6-17. Brother B. W. Walker of Poplarville was the preacher and got the attention from the start and held it to the end. "His own experience of grace, his love for the lost, his challenge to the saved make him a power in a revival. His messages were forceful, inspirational and sincere. He is a great personal worker. Mr. R. E. Perry of Hattiesburg was in charge of the music. He knows how and is a great personal worker. There were 46 additions, 31 by baptism. On Sunday, June 12, the Sunday school reached 287 an all time record. The work goes on in a fine way.

Davis Memorial Church, Jackson, closed one of the most successful Vacation Bible schools she has ever had, on June 24. The school ran for two weeks, had an enrollment of 234 and an average attendance of 157. Graded by the Standard of Excellence as issued by the Sunday School Board our school was Class C.C. There were 31 conversions in connection with the school. Beginning with July 10 and running for one week we are to have Dr. W. E. Denham in a Bible school. We rejoice in securing the services of this outstanding Bible teacher for six days and would extend a cordial invitation to all who will attend to hear him as he unfolds the teachings of the Bible to us.—A. Sidney Johnston, Pastor.

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A SILVER LINING IN THE CLOUDS OVER GERMANY

This information comes to us from The Sunday School Times of Philadelphia.

There are signs that Hitler does not have things all his own way in Germany. Evidence has come to light showing that the Roman Catholic church has even approached Communism, in the hope of enlisting its aid against the Nazi government. In 1933 three Catholic priests were arrested in Munich, among them Dr. Muehler, leader of Catholic Action in Bavaria. Quantities of Communist literature and the membership books of a Red organization were found. In 1935 leaflets were confiscated in Munich which called for common action between Communism and the Roman Catholic youth unions. One Communist organ said: "Closest relations must be effected with the Catholic youth organizations."

This approach of Rome to Communism, its enemy, for the sake of alliance against the still more hated and feared Nationalism of Germany, has become painful to discerning and patriotic German Catholics, and has given place to developments of an unexpected sort. It has brought to the fore again an organization formed about 1870, and which is now called the German National Catholic Church, and often referred to as the Old Catholic church.

Recent events have strengthened this organization. The so-called currency trials exhibited the Roman clergy as systematically breaking the law of the land as regards exchange restrictions. Then followed like a thunderbolt the revelations of immorality in Catholic monasteries in Germany. Catholic Germany sees what it supposed were its spiritual leaders and moral examples to be of a piece with the corrupt populations of Sodom and Gomorrah.

The first national congress of the National Catholic Church of Germany took place in Mannheim in May of last year. At the close of the opening service the entire assembly received the Nicene Creed, "I believe in the one, holy, catholic,

and apostolic church." "A Catholicism which rests on Christ alone," said the first speaker, "is the real primitive Catholicism. It cannot be exclusive, but embraces the whole breadth of evangelical freedom and so creates the presuppositions for the union of divided Christendom. In opposition to the papal world church we set the Christian people's church."

The center of life is now in Upper Silesia, in the new parish of Gleiwitz. Services are extraordinarily well attended. Parishes which have only 300 members have 600 at their services. One powerful speaker, a former Carmelite monk has described the National Catholic movement as "a return to Christ. The more the church holds to Christ and to Christ only, the more will its inner power develop."

This interesting new development in the religious life in Germany is fully discussed by Ernest Gordon in The Sunday School Times (Philadelphia) for June 25. Mr. Gordon quotes from many German papers, and tells what he believes the new movement promises for German Christianity.

BAPTIST ORPHANAGE

By W. G. Mize, Supt.

There are a number of churches, Sunday schools, W. M. S.'s and individuals who send a monthly offering to the Orphanage. There are a number who send quarterly offerings, there is still another group who send offerings semi-annually, a still larger group who send offerings annually, but we regret very much to state that there are still a larger number who never send an offering at all. How fine it would be if every church, Sunday school and W. M. S. would send an offering, though it be small, once a month. The expenses of the Orphanage are practically the same every month. Please keep this in mind and send your offerings regularly to the Baptist Orphanage, Jackson, Miss.

There are hundreds of churches in Mississippi who need to be brought into closer fellowship with our denominational work. The Baptist Orphanage is the result of the cooperative action of the churches and is the cementing influence that holds the churches in their labors for the Lord.

The churches should be made to feel that the Orphanage represents the 250,000 Baptists and stands with the colleges, hospitals, Baptist Record, missionaries and all activities of our denominational work in the love and affection of the people. We rejoice that this is becoming true of so many churches in the state and the Orphanage is beginning to take its proper place in the minds, hearts and lives of our people.

Our message to the churches is from all these institutions and is in behalf of the work of the Lord, with every effort on a concerted move for victory.

Twenty of the boys from the Orphanage were privileged to attend

the R. A. Camp at Castalian Springs. We are grateful to Miss Edwina Robinson, Young People's secretary of our state work, Miss Mary McCool, R. A. leader of the Orphanage auxiliary, and friends of First Baptist Church, Jackson, who made this possible.

We are well on our way in the erection of our third building in our new building program. The first building, the nursery, housing boys and girls from 2 to 8 years of age, finished, occupied and paid for. The second buildings, superintendent's cottage and office, finished, occupied and paid for. The third building now being erected will take care of one group of junior girls, this building will be completed about October 1st. The two-story building formerly occupied by the superintendent's family and office will be occupied by the 20 or more senior girls in a few weeks, just as soon as some improvements and additional baths can be supplied.

The progress made in our new building program will depend largely on the response made by our people in sending in their contributions for this purpose. Please do not delay. Send all building fund contributions to Baptist Orphanage, Jackson, Miss.

VACATION BIBLE SCHOOL

By Marie Sullivan

The Vacation Bible school was held at the Mount Olive Baptist Church the first two weeks of June with Dr. W. L. Holcomb as superintendent.

About 70 boys and girls marched in each day behind the flags with much reverence. Each one stood proudly at attention to salute the flags and Bible.

In the opening exercises each morning our call to worship was, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth," Psalm 145:18.

Our motto was:
I would be true for there are those who trust me,
I would be pure for there are those who care,
I would be strong for there is much to suffer,
I would be brave for there is much to dare.

Marie McLeod and Doll Flynt had charge of the Beginners department.

Mrs. W. L. Holcomb was in charge of the Primary department. Mrs. G. W. Dosset served as superintendent of the Juniors with Mrs. H. L. Pittman, Mrs. Howard Stuart and Marie Sullivan as assistants. The Juniors made posters, aprons and various kinds of needlework.

The Intermediates, under the supervision of Mrs. J. M. Adams, made and colored maps of the Bible land.

Miss Sammie Lee Johnson was general secretary.

Each Friday after school was over the children had a parade and refreshments.

On Friday night the commencement exercises was held and each department gave a part of what they had been doing. What a wonderful work it was!

The workers were entertained at a party given by Dr. and Mrs. Holcomb. Everyone enjoyed it very much.

These two weeks of work, play and fellowship were enjoyed thoroughly by everyone and we feel that God has richly blessed us.

PLEASURE RIDGE, KY.

Beechland Baptist Church, Louisville, Ky., has just closed a very successful Daily Vacation Bible school which lasted for two weeks. The first week we enrolled two hundred in our school. The average attendance for the whole period of time was one hundred and fifty each day. We closed the school with commencement service on Sunday night and had a packed house. The program rendered by our boys and girls was a credit to them and their teachers and we trust pleasing to God. The display of handwork was excellent.

Best wishes to you and your splendid paper.

Sincerely,
Charles F. Hinds, Pastor
Beechland Baptist Church.

"Oh, Jack, wake up! I can just feel there's a mouse in the room!"
"Well, just feel there's a cat, too, and go to sleep."—Ex.

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ECZEMA
Relieved
RESINOL
Even in stubborn cases, the tortured skin is eased by soothing

"Happy, Home-like Hillman" offers

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Music, Dramatics, Commercial and Literary.
7. Lower Prices than Other
Private or Denominational Colleges for Girls.

For Information write M. P. L. BERRY, President,
HILLMAN COLLEGE - CLINTON, MISS.

Sunday School Lesson

Prepared by
By Hight C. Moore

Lesson for Sunday, July 3, 1938
Notes Analytical and Expository

1. The Call to Conquer came to Joshua and proved his loyalty for conquest. (1) Summons to conquest came from Jehovah to Joshua, the assistant and successor of Moses, who had just passed away. He was the son of Nun; grandson of Elishama, a captain in Israel's army after the Exodus; of the tribe of Ephraim and so a descendant of Joseph; and bearing a worthy name which means "Jehovah is salvation." Born in Goshen, he spent more than forty years in the land of bondage—a period of subjection, discipline, self-denial, struggle, yearning for better things. During the wilderness period he became Moses' minister, attending the great law-giver in his legislation, leading Israel against the Amalekites, and from Kadesh-barnea spying out the Land of Canaan. No fitter man in Israel could be summoned to succeed Moses. (2) Stimulus in conquest was guaranteed the new leader. The urgent, all-important task before him was the immediate invasion of Canaan. He must cross the Jordan, then swollen with its springtime flood into a foaming, surging, torrent, perhaps five hundred feet wide. He was to lead over it all the people with all their belongings. Henceforth Israel should traverse no territory they could not call their own. Before them lay their land full length which twice in history they controlled to the exterminies here specified: Southward to Kadesh-Barnea; northward to the Lebanon Mountains; eastward to the Euphrates River; westward to the Mediterranean Sea. In winning the territory thus divinely assigned to Israel, the new leader was certain of victory because he was promised the presence and power of God. (3) Strength for conquest was thrice enjoined upon Joshua. He needed strength for conflict; for the path ahead was beset with all sorts of difficulties from the crossing of the impassable Jordan immediately before them to the capture of the Canaanitish strongholds in the mountains beyond. No molly-coddle could fulfil such a mission. He must have the strength and courage and the courage of strength, in order to conquer. But in and after conquest he must find strength in obedience for he must personally observe the mandates of Moses, loitering neither to the right nor to the left along the path of duty; and he must teach it to others so that it would be regnant in the law and order of the new country. The end of such a course could but be most happy, crowning leader and people alike with good success. They must remember, however, that while strength for the conflict comes in the path of obedience, it must come direct from God who commands, strengthens, encourages, accompanies, effectualizes.

2. The Call to Covenant came through Joshua and showed his loyalty in the covenant of consecration. At the ripe age of 110 Joshua called together the heads of the people. It was perhaps at his residence in Mount Ephraim that he warned them against compromise with the heathen nations yet in the land. It was at Shechem, where the bones of Joseph were buried, that under his stirring example and appeal the people renewed their covenant to worship and serve Jehovah alone. This covenant was creditably kept during the days of Joshua and of the elders who survived him. (1) It was a covenant of service. Fear the Lord with reverence and respect. Choose him in preference to any god and all gods in Egypt, Canaan, and Chaldea. Put down and put away every god ever worshiped. Serve God alone, sincerely, and without swerving. Serve him individually, in families, and as a nation. (2) It was a covenant of steadfastness. Let the people answer and aver their loyalty to Jehovah who brought them out of bondage with a mighty hand and set them in a large place of opportunity. Could they ever forsake him who had never forsaken them? "We also will serve Jehovah; for he is our God." (3) It was a covenant of security. The only soft path for any people is the path of the covenant with God. To forsake him is to invite certain disaster. To please him, our sins must be forgiven. We cannot serve Jehovah and at the same time serve other gods. But he is ready to forgive our sins and to accept our service. With Israel of old let us say, "We will serve Jehovah!"

The Lesson of the Lesson Be Strong and Serve

(1) Be Strong to Obey. "Jehovah spake unto Joshua" (verse 1). Jehovah commanded and some things were difficult, but Joshua obeyed though toil and trial came before triumph. The strong man is the obedient man—the man who obeys God.

(2) Be Strong to Advance. "Arise, go over." There rolled the Jordan flood athwart Israel's path. Could they cross? Not alone; but they could start and the waters would recede at their touch. Who will stand back when God says, "Forward, march!"

(3) Be Strong to Attack. "Not any man be able to stand before thee." There is fighting to be done. The strongholds of sin must be reduced. The enemies of God must be routed.

(4) Be Strong to Achieve. "I will not fail thee." To destroy wrong is not enough; right must be established in its place. Conquering Canaan was far easier than building up Israel into a mighty people.

(5) Be Strong to Inherit. "Cause this people to inherit the land." To "possess the land" Israel must "go up." God graciously gave it to them, but even more graciously he let it cost them something. Who values a valueless inheritance?

(6) Serve Reverently. "Fear Jehovah." Cultivate the fear of the Lord which is the beginning of wisdom. It is not a selfish but a filial fear. It shrinks from displeasing

God. It is filled with a becoming awe before him. It breaths the spirit of reverence. It inspires humble service.

(7) Serve Sincerely. "Serve him in sincerity." Formality is ineffectual. To do good things from mere custom may be spiritless. Hypocrisy is abhorrent to God and man. Put heart in every good deed. Let love lift us to the higher levels.

(8) Serve Stedfastly. "Serve him—in truth." We ought to serve him according to the truth. We ought also to serve him in the light of truth. But the special point here is the stability of service. We must not be swerved from our course by adverse winds. We must keep on in spite of obstacles and then keep on keeping on.

(9) Serve Exclusively. "Put away the gods which your fathers served—serve ye Jehovah—he is a holy God; he is a jealous God." It is impossible to serve God and Mammon. If we serve Jehovah, we must serve him alone. We cannot keep on deliberately sinning and expect a holy God to withhold the blow of justice. He must have whole-hearted service or he will have no service. This is not arbitrary but beneficent. No other course could safeguard our own good.

(10) Serve Voluntarily. "Choose you this day whom ye will serve." No conscripts are drafted for Immanuel's army. Only willing workers are welcome in the Lord's vineyard. If we serve Jehovah, it is because we choose to do so. There is no compulsion about it. To the human will the appeal must be made. With each of us lies the choice and also the responsibility.

DAILY VACATION BIBLE SCHOOL

West Point, Miss.

The First Baptist Church of West Point has just closed a most successful Daily Vacation Bible school directed by Miss Allie Laura Stevens who graduated at Blue Mountain College on June 1st. Other members of the faculty were: Assistant Principal, W. B. Halliday; General Secretary, Mrs. Jack Seitz; Pianist, Jimmie Garner; Girls' Handiwork, Miss Elaine Coleman; Boys' Handiwork, George Miller; Superintendent Beginners Department, Miss Ercel Fancher; Assistant, Miss Vivian McGuire; Superintendent Primary Department, Mrs. Jack Aycock; Assistant, Miss Ernestine Deas and Miss Margaret Pickle; Superintendent Junior Department, Miss Alice Ellis; Assistants, Miss Katherine Pickle and Miss Agnes Sargent; Superintendent Intermediate Department, Miss Joyce Cooley of Starkville; Assistant, Miss Jo Morris.

The school began with a parade of over a hundred children through the business section of the city bearing the United States and the Christian flags. At the close of the first week a picnic was given the children. On the last Sunday morning at the Sunday school hour the commencement program was held, which included salutes to the flag of the United States, the Christian flag and the Bible; features of the regular work of the Daily Vacation Bible school by each department; delivery of one hundred and five certificates and a display of the handiwork of each department.

—Reporter

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Sunday School Dept.

E. C. WILLIAMS, Secretary
JOHN A. FARMER, Associate
MISS RUBY TAYLOR, Elementary Secy.

The Nursery Class Room Mattie C. Leatherwood

In planning for the three-year-old Sunday school, careful consideration should be given to the number in a group and the size of the nursery class room. Our standard limits the number in a group to 25, but smaller groups are better. A group of 12 to 15 children in a well-ventilated room at least 15x18 feet is recommended for the following reasons:

1. To provide the necessary amount of oxygen needed by small children and to guard against the chance of contact with contagious diseases.

Because we cannot see little lungs as we see eyes and muscles, it is easy for us to overlook the child's need for oxygen. And through our failure to provide the 200 cubic feet of air space necessary to his protection, we subject him not only to discomfort, but to possible contact with the various diseases to which little children are heirs.

The little child cannot enter a protest. He doesn't even know what is causing him to be irritable and unhappy, but there is a resulting lack of interest and cooperation.

2. To prevent over-stimulation caused by confusion and excitement of seeing many children and many activities.

The nervous system of a child of three years is very sensitive. He is accustomed to being very much alone, and contact with a large group and many activities tends to nerve strain that is harmful.

The atmosphere of the Nursery class room should be happy and homelike, thus inviting calmness and feelings of security on the part of the children.

3. To provide individual attention of workers needed by small children.

The three-year-old is individual. He is curious and goes about investigating and experimenting. He has many things to learn and needs an interpreter near at all times.

He needs an older friend and guide to whom he can go with questions and who can be ever near enough to suggest a happier way when difficulties are encountered. Only in a small group is this individual attention possible.

4. To provide opportunity for children to move about freely and to learn to live with other children.

The children should be able to move about freely with no sense of crowding, and because their control over their bodies is as yet imperfect they require more room in which to turn than grown-ups do.

We should be mindful, too, that three-year-olds are too young for formal types of teaching and that our largest opportunities to help them come through encouraging or leading them into play activities covering everyday experiences.

SENATOBIA

A two weeks' Daily Vacation Bible school is in progress June 20 to July 1 at the First Baptist Church, Senatobia, with Mrs. H. L. Martin as principal and a strong faculty of local teachers in charge. The other churches of the city are co-operating finely and over 100 pupils registered the opening day, when a well planned parade featuring the school was held, with the city fire department and the Senatobia school band taking part and free ice cream served the paraders by Scott's Pharmacy.

Approximately 200 young people and other church workers attended the District Baptist Training Union Convention June 16 at the First Baptist Church, Senatobia, and a splendid program was carried out under the direction of Secretary Auber J. Wilds of Oxford, with Dr. J. F. Plainfield delivering two stirring addresses and others on the program being Rev. George Gay of Marks, Secretary Wilds and Miss Lucy Carelton Wilds of Oxford, Mrs. O. M. Jones, Miss Electra Warren and Mr. James Foster of Jackson, while prayers were led by Dr. J. W. Lee of Batesville, Dr. H. L. Martin of Senatobia, Rev. Daniel Hughes of Marks, Dr. N. D. Timmerman of Clarksdale, and Rev. O. Beaty of Coldwater. The visitors were enthusiastic in praise of the Senatobia ladies and young people who provided luncheon and supper. Officers elected for the year were as follows: President, Rev. George Gay, Marks; Vice-President, Mr. L. R. White, Courtland; Secretary-Treasurer, Mrs. Tom Kizer, Senatobia; Junior-Intermediate Leader, Miss Bessie Ruth Murray, Sardis.

Mr. Harry L. Martin of Memphis, amusements editor of the Commercial Appeal, an alumnus of Mississippi College and son of Dr. and Mrs. H. L. Martin of Senatobia, was recently elected vice-president for the South of the American Newspaper Guild in its annual session at Toronto, Canada. He was the organizer and first president of the Memphis Newspaper Guild and is widely known both for his writing in the Memphis daily and as a contributor to numerous magazines.

Rev. J. R. G. Hewlett of Charleston was recently aided in a successful revival at Pope, Miss., by Dr. H. L. Martin of Senatobia, who writes that the pastor is held in deep affection by the entire community and that the church is doing excellent work.

The Senatobia church recently elected seven new deacons: brethren V. A. Wier, M. P. Moore, Thomas J. Harris, Robert H. Harris, R. G. Dean, E. E. Moore, Jr., and F. A. Smith. The first-named had already been ordained elsewhere and the ordination service for the other six brethren was conducted by the pastor, Dr. H. L. Martin, assisted by brother C. D. Jones of Senatobia and the deacons already in service. It proved to be an unusually impressive occasion.

Texas and Oklahoma have had great evangelistic conferences. Arkansas has one this week.



REV. C. S. MOULDER

Rev. Mr. Moulder was recently appointed Baptist student leader at State Teacher's College, Hattiesburg.

He also has the EVERY FAMILY plan in his churches. An article telling of the results appeared in last week's Record on page 6.

HILLMAN'S GREATEST ASSET

The credits at Hillman College of Clinton, Miss., are good, the rates are reasonable, and the campus is beautiful, but the thing that is worth most, is the wonderful Christian environment and atmosphere, which prevails over the whole community, including the two colleges, the town and the public schools. These influences will last long after facts learned from text books are forgotten: "The heart of education is the education of the heart." A student brought up under the wrong kind of influences would be better off without an education.

A stalk of corn may grow in poor soil, but how much better it will grow, and how much more it will produce, if the soil is rich and mellow. The student who is deprived of the right kind of influences, misses the greatest thing in education. There is no finer Christian environment anywhere in the world than is found in Clinton. This is Hillman's greatest asset!

PHILADELPHIA Y. P. REVIVAL

The Young People's revival of First Baptist Church, Philadelphia, concluded its series of services which were inspirational from start to finish. A large number of young people took part in all features which included morning watch, prayer meetings, social events, and two preaching services daily. J. P. Allen, Louisville Seminary student and pastor of the Baptist church of Clay, Ky., did the preaching. Miss Ora Lee Wells of Mississippi Woman's College and Atmore, Ala., and Mr. A. L. Busby of Jackson assisted in all services. The Vacation Bible school, with an enrollment of over one hundred and fifty, was carried on in conjunction with the young people's revival. Mr. Allen, Mr. Busby, and Miss Wells assisted in the Bible school along with their work in the revival services. The Vacation Bible school extend-

ed one week beyond the duration of the revival services, and the commencement exercises were incorporated into the Sunday night service of the church.

—Marian Perry, chairman Y. P. Revival Committee.

IN MEMORY OF MOTHER

God hath said to those who trust Him—

I will never, never leave thee,
E'en tho' death's dark vale, thy
pathway shall dim.

Fear not, He will safely guide thee,
Lo mansions blest and fair,
Where all is joy and bliss, through
fadeless years.

Oh what rapture to behold Him
With our loved ones gone before,
Where they ring the golden bells
through eternity.

May our hearts be filled with glad-
ness

In the pilgrimage to heaven
Just to contemplate the fulness of
God's love.

Comfortless, I will not leave thee
"Be still and know that I am God."
Wondrous rest, to his beloved, hath
He given.

—Her Daughter,
Sallie Boren.

THE WOMAN'S STUDY CLUB By Mrs. C. W. Jenkins

Although comparatively young the Woman's Study Club of Ellisville has set and reached many worthwhile goals. The club has been under the guidance of Mrs. Chas. W. Jenkins for the past two years. She will be succeeded by Mrs. S. M. Thomas who for several years has been district secretary of federated clubs.

The absorbing interest of this club has always been public welfare and the club is in the unusual position of fully equipping and maintaining a welfare chest to be used then returned to the chest. We learn from our local physicians of those who are in need of such supplies during illness.

Another feature of our work has been that of aiding and cooperating with our local P. T. A. The club has sponsored hot lunch for a child for the past two years.

The Blue Mountain College Dramatic Club visited the campus of our Jones County Junior College, presenting a most outstanding play, this under the auspices of the Woman's Study Club.

"I have an invention idea that will mean a fortune!" declared the stenographer.

"And what is that?" asked her assistant.

"Why, it's an extra key for a typewriter. When you don't know how to spell a word you hit that key, and it makes a blur that might be an 'e,' an 'a,' or almost anything else you like."—Ex.

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Send all communications to Mrs. Frances L. Steele, Clinton, Miss.)

My dear children,

Do you have any weeds or grass growing in your garden or among your flowers? They seem to grow without any effort at all, don't they? Some rank grasses you can cut one day and the next they have shot up again. If you expect to control them, you must be constantly working at them. But the only way to have the beautiful fragrant flowers or the fresh tasty vegetables is to keep the grass and weeds cut. That is the way it is with habits. It seems that bad habits grow a great deal easier than good ones. They just flourish without any care, but good habits must be cultivated just as you dig around and water and fertilize and protect your flowers and vegetables. Just as the weeds will choke out the useful plants, so the bad habits will crowd out the good ones. So if we want to grow good habits, we must keep the bad ones weeded out, and daily encourage these desirable ones. Think of some of the good habits you would like to grow in the garden of your life. There is the habit of being on time, of reverence in God's house, of respect to those older, of kindness and courtesy, of clean speech. You will think of many more. Suppose you select some of these flower habits and determine in your heart to have a garden full of these blossoms even if it does call for real effort on your part.

How are you planning to spend the "glorious fourth"? I hope whether you go on a picnic or take a trip or simply celebrate by staying at home that it will be a happy and a safe day for you.

We have a letter from Miss Juliette Cox sending a contribution from the primary department of the Galilee Baptist Church. They have been having birthdays in Gloster and remembering the orphanage on those days. There is not a finer, livelier bunch of boys and girls than those in the primary department.

Billie Burt isn't forgetting the orphanage these days either, and along with the donation comes the promise to remember our B. B. I. scholarship next time.

Our financial report for June is at the close of our page. You will see that the contributions this month have improved. We are glad of that. Our scholarship fund still needs building up though you know it takes quite a few dollars to send a young lady to school, and that is what we are hoping to continue doing. I am sending to Mr. Mize a check for the orphanage for \$7.86 and to Dr. Hamilton one for \$8.26 for the B. B. I. scholarship, and I am adding \$34.65 to our memorial account in the bank.

With love,
Mrs. Frances Steele

BIBLE STUDY

Proverbs 22:8, He that soweth iniquity shall reap calamity.

Isaac and Rebekah had two sons, Esau and Jacob. Since Esau was the elder, all the honors and privileges of the first born in a Jewish home belonged to him. Esau was a skillful hunter and Isaac loved him because he enjoyed the venison which he brought home. Jacob was a quiet man and probably because he stayed closer at home was the favorite of his mother.

When Isaac was old and his eyesight had failed, he called Esau to him and instructed, "Son, take your bow and quivers and go hunting. I want you to bring some venison and prepare it for me to eat. After I have eaten it I will give you your blessing."

This blessing of which he spoke

was the one given to the oldest child.

Rebekah heard Isaac tell Esau this and when Esau had gone to obey his father, she called Jacob to her and said "Your father has sent Esau hunting and as soon as he eats of his venison, he is going to give him the blessing. Now I want you to go to the field and bring me two young kids from among the goats and I shall dress and cook them and you will take them to your father and let him eat them and bless you."

Jacob was uneasy and protested, "But Esau is a hairy man and my skin is smooth and if my father should feel me he will discover my deception and then I may receive a curse instead of a blessing."

Rebekah only said, "Let the curse be on me, my son. Let the curse be on me."

Jacob went and got the two goats and Rebekah dressed and cooked them, preparing the delicious tasting meat just as she knew Isaac liked it. She dressed Jacob in Esau's clothes and took some of the kids' skin and put it on Jacob's hands and neck so that he might feel like the hairy Esau. He took the food with its tempting odors and went in to his father.

As he entered, the blind Isaac asked, "Who are you, my son?"

Jacob replied, "I am Esau, your first born. I have done as you commanded. Here is the venison which I have brought. Take it and eat until you are satisfied, and then give me, I pray you, my blessing."

"How is it that you are returned so soon?" asked the gentle Isaac.

But Jacob lied again as his mother had coached him to do. "The Lord blessed me and helped me in the hunt."

Isaac still not quite satisfied said, "Come close, my son, and let me feel you that I may be sure that you are my very son Esau."

Jacob went near to him, and Isaac touched his hands and neck, saying, "You have the hands of Esau but the voice of Jacob," and asked again "Are you really my son, Esau?"

Jacob replied as before and brought the food to him.

Isaac ate and drank and said, "Come near, my son and kiss me."

Jacob knelt before him. Isaac gave him the blessing of the first born in which he foresaw great prosperity and lordship over his brother, ending by saying "Cursed be every one that curseth you, and blessed be every one that blesseth you."

Scarcely had Jacob left his father's presence, when Esau returned from the hunt bringing the game that he had killed.

Immediately he prepared it for his father and brought the savory dish to him, saying, "Let my father arise and eat of his son's venison and then let his soul bless me."

Isaac, bewildered and deceived, trembled and wanted to know who had been there before and received the blessing. Esau soon knew the trick that had been played on him and his father, but he begged Isaac to bless him also. All of the best things had been promised to Jacob and there was very little left for Esau.

Then Esau hated Jacob and planned to kill him as soon as his father should die. Rebekah learned of the danger that threatened Jacob and went to Isaac and told him that she wanted to send Jacob back to the country where she came from that he might find him a wife among her own people rather than from among the heathen women about him here. Isaac readily consented for he had been grieved because of Esau's heathen wives. Rebekah sent Jacob away, hoping that before very long Esau would for-

get his hatred and lose his anger and it would be safe for Jacob to return, but he stayed many years and so far as we know Rebekah never saw her beloved son again.

Gloster, Miss.,
June 20, 1938.

Dear Mrs. Steele,
Enclosed find one dollar (\$1.00) from the Primary department of this church to be applied on the Lipsey memorial building at the Orphanage.

The children collect this fund by means of birthday offerings and free-will contributions.

Yours truly,
Juliette E. Cox.

Miss Cox, we are deeply grateful for your and the children's interest in this work. We are joining with the other friends in saying to all those who have just had a birthday "Happy birthday to you" and to all who contributed we say "Thank you."—F.L.S.

Route 6,
Hattiesburg, Miss.

Dear Mrs. Steele,
I am sending two dollars. One dollar is for the Mrs. Lipsey memorial fund and the other for the orphans. I hope to send more soon for our B. B. I. girl.

Best wishes from,
Billie Burt

Thank you, Billie, for your generous offering. We are so pleased to hear from you again. How are you enjoying this summer vacation?—F.L.S.

PUZZLE

Take the first letter in the following references in the order given and you will have spelled out our reason for celebrating the fourth of July: because it is—

Proverbs 20:3
Proverbs 2:19
Proverbs 2:11
Proverbs 14:1
Proverbs 4:24
Proverbs 17:7
Proverbs 8:32
Proverbs 3:29
Proverbs 30:5
Proverbs 8:32
Proverbs 29:17
Proverbs 13:21

Proverbs 5:15
Proverbs 22:1
Proverbs 6:10

FINANCIAL STATEMENT FOR JUNE

Special for Orphanage:
"A Friend," Gloster\$.26
James Lanier Gray10
Marcella Russum50
Billie Burt 1.00

Total.....\$ 1.86

Special to B.B.I. Scholarship:
"A Friend," Gloster\$.26
Mrs. E. B. Traylor 1.00
Mrs. Sallie Ball McCall 1.00

Total.....\$ 2.26

J. L. Clubs:
Club No. 1, J. F. and J. J. Lipsey, leaders\$ 6.00
Club No. 1, Fannie Mae Henley, leader 1.00
Club No. 11, Mary Ruth Denson, leader 4.00
Club No. 8, Mrs. M. G. Austin, leader50

Total.....\$11.50

Quarter-to-Two Club:
Margaret Henley\$.50
Mrs. Julia T. Lipsey Memo:
Fannie Mae Henley\$.50
Mary Ruth Denson 1.00
Mrs. M. G. Austin50
G. A.'s Magee Church 2.00
Mrs. E. B. Traylor 1.00
Oak Grove S. S. 2.15
Marcella Russum50
Bettie T. and John C. Lipsey 25.00
Primary Dept. Galilee Baptist Church, Gloster 1.00
Billie Burt 1.00

Total.....\$34.65

GRAND TOTAL\$50.77
Disbursed:

Check to Mr. W. G. Mize for Baptist Orphanage\$ 7.86
Check to Dr. W. W. Hamilton for B.B.I. scholarship 8.26
Retained in bank to be applied to Mrs. Julia T. Lipsey Memorial 34.65

GRAND TOTAL\$50.77

UNION CHURCH, PERRY CO.

Our revival closed Sunday night June 12, at Union Church, Perry County, at high tide.

The writer began the meeting on Sunday, May 22. Then at night only, until Sunday, June 5, when Rev. B. E. Massey came to us and for six days he labored faithfully and unceasingly. This scribe has never listened to any more earnest exposition of the scriptures.

Massey loves God and the souls of men. His messages and his appeals to lost men are all saturated with love and sympathy and have but few equals.

Brother Massey had to leave us after the evening services Friday. The writer, under God's directing hand carried the meeting on to the close.

Some Visible Results

1. The interest was good from the start and continued to grow to the end.

2. The attendance far exceeded what I had expected at this busy season of the year.

3. The church seems to be spiritually lifted. Many said that it was as good, if not the best meeting in the history of the church.

4. We had 11 accessions to the church, five by baptism. Everybody enjoyed the services. The pastor is happy and thanks our Heavenly Father from whom all blessings flow for what He did for us. The writer earnestly solicits the prayers of all Christians that if it is God's will I may be restored to my normal health, in order that I may do more work for the Master.

—A. J. Linton,
The Humble Pastor.

It is estimated by Editor and Publisher, an established journal for the newspaper trade, in edition of December 18, 1937, in the four years of repeal since 1933 the sum of \$75,000,000 has been expended for promotion of alcoholic liquors in newspaper advertising alone, not including magazines and other periodicals, and not including radio advertising, billboards, and other forms of publicity. It is said in the course of this estimate that the liquor interests are seeking space in college publications, that National Advertising Service, Inc., New York, representing 876 college newspapers has announced that 101 of these college papers now accept beer advertising and that 25 of the leading ones take advertising for hard liquors.—Hon. Morris Sheppard.

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AT HOME IN MISSISSIPPI

May Mrs. Avery, our little son, Laurence, and I express our gratitude, through The Baptist Record, to that large and increasing number of kind hearted Baptists, and other Mississippians who are not Baptists, for the gracious and hospitable welcome which they have given to us.

First of all, the Highland Baptist Church received us with open arms and into their hearts which are full of Christian affection. The Highland church members are a great people. They have a great spirit, and are doing a great work for the glory of our Father and the promotion of His Kingdom. The predominant spirit in this church is that of cooperation and progress. The church is vitally interested in every phase of the whole kingdom enterprise.

We came here the first of May, immediately after I was graduated from the Southern Baptist Theological Seminary, receiving the Th.M. degree. Since coming there has not been a Sunday that we have not received new members into the fellowship of our church. We are not boasting, but we are rejoicing over this fact. Forty some odd have come into our church during this time and, if we keep praying and working, the future looks brighter still. We are simply elated over our happy situation here.

All of the above fine things are true, but I must mention one man who is, according to my best judgment, due more credit and praise than any other from the human standpoint. I refer to my predecessor in this pastorate,—brother J. H. Street. He was used of our blessed Lord to do a most constructive work here. All the great good work which he did in this pastorate has made it easier, and not harder, for me to take hold and go forward. His great church in Laurel is to be congratulated. May God continue to bless the Streets and their work.

In the second place, the citizens of Meridian received us more enthusiastically than we were ever received into any new community here. The police department gave courtesy cards warranting special privileges for fifteen days. The president of the local baseball club made a personal call to see us and to leave courtesy tickets for the season. Practically every business concern in the city visited us through their "Welcome - Wagon - Hostess." She left all sorts and kinds of valuable courtesy cards. Many individuals outside our church called to greet and welcome us. I have just received a gracious invitation from the Chamber of Commerce to attend a breakfast at the Lamar Hotel June 29. This breakfast is for all who have moved to Meridian within the past three months. Hospitality! The hospitality and gracious welcome which we have received from this community overwhelms us.

In the third place, but only in point of time, the warm-hearted, enthusiastic welcome which is being extended us by many of our Baptist pastors in the state, the

State Convention leaders, and Dr. D. M. Nelson, president of Mississippi College, is not surpassed by the welcome of any. In a kind letter from Dr. Nelson recently, he expressed the desire to adopt us Georgians as Mississippians. We give our full consent to his wish in this matter. I would like publicly to wish for Dr. Nelson a mighty big job, but one that I know he would rejoice to have. My wish is, that every Baptist boy in Mississippi who finishes high school would matriculate in Mississippi College at the opening of the first session following his graduation from high school. I am for everyone of our Baptist institutions in the state and beyond, and am working for His glory by cooperating with these institutions to the best of my ability.

I am enclosing a dollar and fifty cents—money order—for my subscription to The Baptist Record. The Baptist Record is the best paper in the world,—for Mississippi Baptists.

—J. H. Avery

—BR—

B. T. U. PROGRESS IN SMITH COUNTY

—O—

Just four months ago the Intermediate and Senior Unions were organized at Union in Smith County. The organization was made possible through the capable leadership of their pastor, Rev. E. B. Shivers, and the fine extension work of the Senior Union of Raleigh which is now only one year of age.

We closed a training school at Union last Friday night with fifty-four people taking the examination. It was remarkable how those fine young people and adults came each night regardless of the uncertain weather conditions. The Spirit certainly led them as they came to each class striving to learn how to have better B. Y. P. U.'s. The faculty was composed of Rev. E. B. Shivers, their pastor, Miss Almeta Reeves, Mrs. E. B. Shivers and Miss Nellon Huff. Through the leadership of these teachers, the Adult and Junior Unions were organized and a General Organization was set up with Mr. Herk Boykin as director.

We are happy to report the splendid interest manifested there in all four unions. It was certainly an inspiration to work with them.

—Almeta Reeves

—BR—

RALEIGH B.T.U. TO CELEBRATE FIRST ANNIVERSARY

The young people and adults of Raleigh Baptist Church are happy in celebrating the first anniversary of their Training Union.

Recently, we held a training school in which books on Christian life were taught to each union by their pastor, Rev. E. B. Shivers, Miss Almeta Reeves, and Miss Nellon Huff. These workers are rejoicing to notice the growth of interest and fine progress made during the year.

After the week of study was completed a group of these consecrated young people met with the board of deacons asking for the privilege of sponsoring a Young People's Revival with their pastor doing the

preaching. This request was granted and plans are well under way to begin this revival next Sunday as the B. T. U. anniversary celebration.

We are grateful for these young people and are praying for a true revival.

—BR—

HOW DO YOU SPEND YOUR TIME?

—O—

Once in a while you will hear some say: "We just don't have time to do so much church work." Let us see what we do with time, and see if we "Tote-Fair" with the Lord.

There are 8,760 hours in a year. If we sleep 8 hours each 24, there are left 5,840 hours. Then if we work on an average of 8 hours per day there are still 2,920 hours left. Suppose we spend 20 minutes per meal eating three meals a day, that will be 665 hours, and we still have 2,555 hours remaining. If we spend 3 hours per day just for pleasure, that will take 1,095 hours, and will leave 1,460. Then if we attend Sunday school, B. T. U., and two preaching services on Sunday, that takes 208 hours per year. Attendance at prayer meeting every week will take 52 hours more. Then suppose we add 20 hours extra for revival meetings, and we don't attend that much, 30 hours a year for study courses, and 2 hours per day for any other activities; you have 420 hours per year or about 1 hour and 8 minutes a day left for the work of the Lord. This is less than one-twentieth of your time. Do YOU tithe your time?

—Rev. S. J. Rhodes

Osyka, Miss.

—BR—

S. S. ATTENDANCE JUNE 26TH

Jackson, First Church	838
Jackson, Calvary Church	935
Jackson, Davis Church	177
Jackson, Griffith Church	697
Jackson, Northside Church	119
Jackson, Parkway Church	177
Clinton Church	246
Meridian, 41st Ave. Church	235
Columbia Church	466
Clarksdale Church	413
Springfield Church	133
Vicksburg Church	423
Crystal Springs Church	291

—O—

B. T. U. ATTENDANCE JUNE 26

Jackson, First Church	105
Jackson, Calvary Church	165
Jackson, Davis Church	84
Jackson, Griffith Church	257
Jackson, Northside Church	39
Jackson, Parkway Church	67
Crystal Springs Church	104
Vicksburg Church	110
Morton, Springfield Church	54
Clarksdale Church	107
Meridian, 41st Ave. Church	45

—BR—

King Arthur: How much wilt thou take for that suit of armor, Lance?

Sir Lancelot: Three cents an ounce, sire. It's first-class mail.

—BR—

Patient Parent: What on earth is the matter now?

Young Hopeful (who has been bathing with his bigger brother): Willie dropped the towel in the water and he's dried me wetter than I was before.

SUNDAY SCHOOL BUS TO RIDGECREST

—O—

If as many as 25 wish to go on a bus to the Sunday School Week, July 17-22, at Ridgcrest, the round trip bus fare will be \$6.00. There will be one night's lodging on the road each way which will probably be 50 to 75 cents. Meals at cafes along the road. Complete board can be had from \$1.50 per day up. Registration of adults \$1.00. Sunday School Board workers will conduct conferences. Speakers include Dr. Sampey, Dr. R. C. Campbell, Dr. B. W. Spilman, Dr. T. L. Holcomb, and others. Brother E. C. Williams is anxious that Mississippi send a large delegation to avail themselves of this fine opportunity for training and inspiration. Besides it is a most enjoyable vacation in "the land of the sky." Write Walter E. Price, Jr., Clinton, Miss.

—BR—

AN OPEN QUESTION TO HIGHT C. MOORE

—O—

I have your "Points For Emphasis" and enjoy it very much. For information I want to ask a question, of you, about Jesus' resurrection.

In your book, page 97, you say Jesus was buried Friday evening and rose early Sunday morning. According to that he was not in the grave but two nights and something over one day. How do you reconcile that with Matt. 12:40 where we read "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

I would thank you to make this clear to me through The Baptist Record.

Yours in Christ,

J. L. Williams

R-1, Meridian, Miss.

—BR—

ESTABUTCHIE

—O—

I am sending you a list of the officers and committees of the W. M. U. We hope to do a great work, and are enjoying serving the Lord.

President: Mrs. C. L. Hogue.

V.-Pres.: Mrs. R. B. Gunn.

Sec.: Mrs. Walter Meador.

Personal Service: Mrs. J. T. Dickerson.

Flower Committee: Miss Maud Stevens and Mrs. Walter Meador.

Enlistment Committee: Mrs. Ray Able, Mrs. Mack Kirk, Mrs. Thompson, and Mrs. V. C. Caraway.

We meet twice every month, taking up the "Royal Service" at one meeting and a Bible study at the other.

—Mrs. Walter Meador, Sec.

EASE THAT HEADACHE

You benefit doubly by use of Capudine—It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. CAPUDINE liquid is easy on stomach—easy to take and eases quickly. Try it—Use it.

CAPUDINE

ONE OF GOD'S CHOSEN IN THE HOLY CITY, JERUSALEM, PALESTINE

(From The Baptist Record of Iowa)

A comfortable home in Chicago, with many brothers and sisters, a lovable, lenient father who boasted that he was a free thinker, a loving but strict mother who earnestly reared her children in all the teaching of rabbis, was the heritage of a tiny Jewish girl, Elsie Clor. She was born in Russia, on August 11, 1894, but brought when a baby to America by her liberty-loving parents.

The years passed, and the children were carefully trained in all the ceremonial observances of an orthodox Jewish family. Then, when Elsie was twelve years old, her father died, and she saw this man who had doubted the very existence of God prepared for burial according to Jewish custom. Through rites her mother sought to prepare him to meet God, the greater Judge! The child's mind was filled with questions. Which was right, her father or her mother? Was there a God? If so, what kind of a Being was he?

Just when she was beginning to seek out the truth, unexpectedly a way to learn more of it was opened to her. A friend invited her to go to a girl's club meeting at a settlement house, and there she found friendliness and such a good time that she became a regular attendant of the Baptist Young People's Society. Little by little the spirit of the place gripped her, and gradually she learned that it was Christ himself who made the lives of the members and leaders "different." Thus was her heart prepared to yield readily and joyously to the appeal Christ made to her one day through the preaching of Dr. A. C. Dixon at noon-day meeting in a downtown theater.

Eagerly she rushed home to tell her mother that she had found the Messiah. Oh, what havoc she brought into that household! A family council was called, a rabbi was summoned, and she was closely questioned. First was asked, had she been baptized? No, was the answer, then, "All right," said the rabbi, "It's a passing fancy that she will soon forget and all will be well." But the rabbi couldn't know the reality of what experience which this fourteen year old girl had undergone.

She didn't know the meaning of baptism, but if it were a sign by which she could prove to others her joy in her Saviour, then she wanted it and sought it. Again she returned home, made bold by the thought that now her loved ones would know she was in earnest, and so would listen as she told them of the Messiah. But not so! She was imprisoned in the home of a married sister, given tiny bits of food, allowed to see no one save members of the family who came each day to bribe and to threaten. The patience of the family was exhausted. One cold, snowy night, she was driven from home. She went to a Christian friend, who took her in and she later found a job that pro-

vided food and shelter.

Christian friends guarded her closely. Soon an opportunity was found for her to work her way in the Baptist College in Des Moines, Iowa. The work was hard: peeling potatoes at 4:00 a. m., washing dishes, serving tables, and studying. Then, in the middle of the year, an acute attack of appendicitis forced her to spend weeks in a hospital! Discouragement came. How could she pay those hospital bills? When would she be strong enough to work again? How would she catch up with her classes? No sooner was she back in the dormitory face to face with these problems that she wrote her mother, offering to give up her new faith, to deny Christ, if only she might go home! A joyful telegram came in response, sending funds for her return home.

But as the telegram was handed to her, a letter also came, a letter from an old man in the country community near by, a community which she had visited a few weeks before with the Student Volunteer Band. He wrote telling how Jesus had definitely asked him that day to send her a gift, and he enclosed ten dollars, all he had to give! How grieved and yet how happy she was! Jesus cared enough for her to speak of her need to others whom she did not know, and yet, she had been ready to deny him. Straight back to Chicago she sent that money from home, and never again has she doubted God's keeping power.

When her college course was completed, she entered a hospital for training. As a graduate nurse, she spent one year in the clinic of the settlement where she had the first contact with Christ, and another in France with the Red Cross. But always, since those early years after her conversion, she had known that God wanted her in Palestine. All her preparation had been made with that in mind. Practically the only American board doing Christian work among the Jews in Jerusalem at that time was the Christian and Missionary Alliance. She sought and obtained appointment from them, reaching Jerusalem in the fall of 1921.

Full of enthusiasm and zeal and love for lost souls, she fell immediately into the work, giving all too generously of her strength to the building up of Jewish mission work. There the first Southern Baptist missionaries found her when they arrived in the spring of 1923, and because they too were seeking to reach the Jews with the gospel, a friendship quickly sprang up, founded in their common interest, desires, and plans for work. Just four years after she reached the field she was forced to seek an early furlough, as flu had caught her at a time when she was tired and overworked. During that time of recuperation in America, the Christian and Missionary Alliance decided to cut its Jewish work to the minimum. They could not return her to Palestine. But the Lord had definitely called her for a work which she knew she had not accomplished!

She prayed in faith believing, that God would provide, because friends

sent pledges for her support, to return to the holy city, she received appointment from the Foreign Mission Board of the Southern Baptists at a time when practically no new missionaries were being sent out. This was an assurance that God answered her prayer. She reached Palestine as Southern Baptist missionary December 1927. Just six months after her arrival, her fellow missionaries who had welcomed her were forced to seek furlough rest, and she was left there, the only Southern Baptist missionary in all Palestine and Syria. The whole burden of the work fell heavily on her shoulder, and a year passed before any assistance was sent her and before that time came, she was already paying the price of the Mission Board's neglect.

Working day and night, doing the work of several people, she was not prepared to fight the flu when it came again. Pneumonia developed

and she was partially recovered when a relapse on the very day missionaries landed in Palestine, came to assist her. A cablegram came stating that she was not expected to live.

Yet she could not die, for yet had she accomplished that which she felt she was called. At that time as the One spoken of in the words of Psalm 9:13-14: "Have mercy upon me, O Lord, consider my trouble which I suffer of them that hate me, thou liftest me up from the gates of death: That I may shew forth thy praise in the gates of the daughter of Zion: I will rejoice in the salvation." She was made well again. Doctors and Jewish friends all admitted that it was only through God's power working in her that she did not die.

Living in a small house on the mission property, she has opened

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Vast, ultra-modern improvements, including air-conditioning of a completely New Coffee Shop . . . Lounges and the South's Finest Meeting Rooms. Finer . . . extraordinary guest room appointments.

Ray Cantrell, Manager



her living groups. With room, without kind, without to provide v out a single any kind an work. God a enable her t city a Baptis called "A she has org a girl's club stantly, a ch prayer and classes for and women v ment as the are some of of her ever meager sala piano, that more attract ing machine may do som the necessa Christmas Christmas t She gives a lives as she

And not energy and now she ha of persecuti bitter. One visiting a the children back yard Me" and out," and ment storie neighborho backyard s Knowing th her safe an need during certain tha her and pr that she is work that pared for i he has led present tim the First Moines, Io to friends terest:

No Je

Rev. A. G. Des Moines Dear Frie

Yes! W happy tim in Des M pleasure God's pov ple in the for all H good to r befriend er. We ne them.

May G you are o the gift photo. I one on h full daily man.

Just c a Jewish Jerusalem Jewish t profitabl is very educated

her living quarters to all kinds of groups. Without the necessary room, without equipment of any kind, without a church behind her to provide volunteer helpers, without a single employed helper of any kind and she was doing the work. God answered her prayers to enable her to establish in the holy city a Baptist mission house, that is called "A Good Will Center." Here she has organized a mother's club, a girl's club, services are held constantly, a children's hour, a Sabbath prayer and praise service, English classes for about fifty young men and women who use the New Testament as their only textbook. These are some of the regular activities of her every week. Out of her meager salary, she has bought a piano, that her song service may be more attractive and helpful, a sewing machine that her Mother's Club may do some sewing, even some of the necessary chairs, food for the Christmas basket, toys for the Christmas trees, and so on and on. She gives as she sees the need, and lives as she can out of what is left.

And not only is she giving of her energy and means, but for months now she has lived under a strain of persecution that is becoming more bitter. One time, when Elsie was visiting a Jewish home, she found the children of the family in the back yard singing "Jesus Loves Me" and "God has Blotted them out," and telling the New Testament stories for the benefit of the neighborhood children. The little backyard scene gave new courage. Knowing that even as God has kept her safe and provided for her every need during all these years, she is certain that He will now strengthen her and provide for this great work that she is doing for him; for the work that she has prayed and prepared for in the years and to which he has led so wonderful up to the present time. She is a member of the First Baptist Church in Des Moines, Iowa. The following letter to friends in Des Moines is of interest:

Near East Mission,
Jerusalem, Palestine
January, 1938

Rev. A. G. Lagerquist,
Des Moines, Iowa.

Dear Friend:

Yes! Well do I remember the happy time together in your church in Des Moines, when it was my pleasure to give my testimony of God's power among His own people in the Holy Land. I praise God for all He does continually. He is good to raise up people like you to befriend me and His cause in prayer. We need your prayers and covet them.

May God richly bless you for all you are doing for His cause and for the gift in the letter. You ask for a photo. I am sending you the only one on hand. I am dressed here in full daily dress as a Bethlehem woman.

Just came in from Beit Hakarem, a Jewish colony on the outskirts of Jerusalem, where we called on some Jewish friends, and we had a very profitable visit. One of the families is very refined, cultured and well educated. Of course they claim that

they have no religion, but are great Zionists (which is a good point of contact). This seems to be the attitude of most European Jews. However we do not despair as long as they will be our friends and listen to us even though at times they become very angry. We sow the seed, God will give the increase.

It seems to us that on the whole the Jewish youth are more open to the Gospel that heretofore. We have had a much larger attendance in our evening classes than we've ever had in the history of the Mission. We are still only two of us here. The work goes on and grows, yet we remain shorthanded.

Wish you could have been with us during the Christmas holidays. We had to divide our programs, making four relays, because our little chapel ceases to be big enough any longer.

We cannot boast of schools within our walls, for we have none, nevertheless our hearts were thrilled during these Yuletide festivities we looked into the score of faces of men, women and children who are regular attendants to some one or the other of our meetings, auxiliaries, clubs and classes, etc.

Christmas morning, the Jewish children, their parents and relatives filled the chapel, then all gates had to be locked to keep the crowd out that could not be accommodated. "No room" was all that we could call back to them over the fence. The same thing happened in the afternoon in spite of a down-pouring rain, when our young people from all over the city gathered to hear the Christmas message. Many of them are the cream of Judaism, holding government and other responsible positions. A number of them brought their friends who heard the Gospel for the first time. Those who could not get in begged to even stand in rain near the windows where they could hear. The response to the Word is very gratifying.

Yes, we had a delightful Christmas in spite of all the sadness due to the immediate state of affairs in the land. The other night while at prayer meeting two bombs were thrown near enough to make us jump in our seats and wonder what is coming next.

The present situation of the country is very serious, conditions are worse and there does not seem to be any hope for peaceful settlement. Sometimes we think a real war would be easier to bear. The rebels are still carrying on their terrorism by ambush, bombing and killing. Never a day passes but what some one has been their victim. One does not know upon leaving the house whether they will return or not. However with God we are in safeguard, and the Present Helper is ever near. Jesus is our stay and comfort.

There is a fine young Jew who has been coming to the meetings for nearly four years and is now insisting upon being baptized. Pray much for him. He has already counted the cost and said that his people are very Orthodox and will not allow him to remain at home. He will also be out of a job, for as soon as

a Jew or Moslem is baptized persecution begins.

The work for the Master here in our little corner has not suffered much, for which we praise God. In fact it is going on with a steady growth.

We have organized the Y. W. A. and a senior R. A. this year. These meet every Tuesday evening. Those of our young people who came from far have to be taken home in a taxi as it is not safe for them to be out after dark. So far we've had a very good attendance. We long to open a day nursery and welfare station, kindergarten, etc., but this is of course impossible with the present budget and lack of staff. Some day God will give this desire of our hearts. "Hitherto hath the Lord helped" and we are sure that He will in the future.

The unsettled state of affairs in the land has caused untold suffering. Scores are out of work, living is high. It's hard to look on and not be able to help. The Sunday school this year had a white Christmas, bringing their gifts to the altar for the poor. They brought food supplies and money enough to supply ten families with food for at least a month. The G. A.'s and Y. W. A.'s knitted eight sweaters and made clothes for infants. They were thrilled to do their bit. The young folk are not as free as are the young people of U. S. A. They do not get an allowance therefore it's most difficult for them to bring in what they long to.

A number of our friends did not forget us with gifts for our Good Will Center. Boxes were scarce this year. We managed to give some little gifts to each child. Of course the little tots were so disappointed because they could not have a dollie from America. The dolls were few this year. Any time any of you wish to send us a box it will be gratefully received and stored away for future use. Needless to say, that we were indeed most grateful and thankful for all gifts and remembrances of us. It would be impossible to carry on the work without your cooperation.

We are thankful for the books received in response to our call for books needed to make up our new library. We have now about 90 books. This is a fine beginning, and we believe you will help us make it a worthwhile place where boys and girls can find books that build them spiritually as well as mentally.

What a great blessing and joy is our new annex to the mission house! Made possible by our wonderful Southwide women, through the Lottie Moon Offering. It fills a long felt need and we are truly grateful to you all for it. We hope to get a snapshot of it and send it with this letter. It gives us the much needed room for the Good Will Center activities. Only our Heavenly Father can reward you for all your sacrifices and we know and pray that he will. It is difficult to express our gratitude, you have lifted our burdens and enable us to expand and reach out to the unpossessed territory. You have given us a place to work and the wherewith to carry on.

MORE PROOF OF THE PUDDING



REV. C. M. DAY

The every family plan does pay. It is economical, informational, and inspirational. As I visit in homes, offices, and business houses, I find evidence that people are reading the Record and enjoying it. So often people speak of the fine editorials, the inspirational messages, and some phase of the denomination work.

Since the Every Family Plan has been in operation our church has never been behind with any financial obligation. Brother pastor, if you have not tried the Every Family Plan, there is a great treat in store for you in placing the Record in all your homes.

(Those who have it recommend it. Come on the water's fine.—A.L.G.)

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

"For yet a little while He that shall come will come, and will not tarry."

May God bless you all.

Gratefully yours and for His service,

Elsie B. Clor.

—BR—

A NEW BOOK FOR JOB SEEKERS

—O—

"The Way To A Better Job," by Guy W. Battles, (Rieger's, Inc., Pittsburgh, Pa.—25¢) is a comprehensive discussion relating to activities of vocational directors and librarians, and pertinent to problems of ambitious youth who look forward to success in the field of commerce, as well as persons who are unemployed or dissatisfied with their present positions.

—BR—

Bill Boss (invited to dinner by one of his employees): "I don't often have such a good dinner as this, young fellow."

Son of the Family: "Neither do we. I'm awfully glad you came, sir."—Ex.

Soothe TIRED EYES
John R. Dickey's Old Reliable Eye Wash
Soothes, relieves and gives comfort to irritated eyes.
Used 65 Years
Genuine in red box
25c and 50c sizes. Ask your druggist for new large size with dropper.
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WINNING JEWS WITH GOD'S WORD

In this hour of increasing anti-semitism a campaign has recently been launched for the prayerful distribution of a quarter of a million New Testaments among Jewish people in America, Europe, Palestine and other lands.

A special New Testament is being prepared for the campaign. In this edition the verses that are the fulfillment of Old Testament prophecies are to be set in bold face type. Other New Testament passages that refer to the Old Testament are also clearly indicated. The aim of the edition is to show the Jews that the New Testament is the fulfillment and completion of the Old Testament revelation, and that Jesus is the true Messiah, and the Saviour of both Jews and Gentiles.

In order to make the distribution of the Testaments most effective in the salvation of Jews in America and other lands, a great volume of intercessory prayer is being enlisted. Efforts are being made to enroll an army of 50,000 intercessors. Bible Book Marks, containing suggestions for daily prayer, have been printed, and will be sent free of cost on application. Single copies will be sent to individuals; or quantities will be forwarded for careful distribution to Bible classes, young people's and missionary societies, and other soul-winning organizations. It is suggested that, if convenient, stamps be enclosed to cover the cost of postage. Please address all requests for the book marks to George T. B. Davis, 1505 Race St., Philadelphia, Pa.

Great interest is being aroused by this movement to win the Jews to Christ with the Word of God, backed by believing prayer. Contributions toward the cost of printing and distributing the Testaments have already been received from groups of Chinese, Japanese, Korean, and Filipino Christians as well as from God's children in Great Britain and America. Plans are being made to order shortly an edition, in English, of 75,000 of the special New Testaments, to be followed later as funds are available, with editions in Hebrew and Yiddish.

No one can estimate the results of the prayerful presentation of a single copy of the New Testament. On a street in Vienna, Austria, a New Testament was handed to a Jew. He went to his room, locked the door, and began to read. He was so interested and thrilled that he continued reading the book all night long. With no teacher save the Holy Spirit, he saw clearly that the Jesus he had long rejected was the true Messiah, and the Saviour of the world.

He accepted Him as his personal Saviour, and his soul was filled with a wonderful peace and joy that he had never before experienced. But he was not content to keep his new-found treasure to himself. He had a brother in America. He traveled 5000 miles over land and sea, found his brother, and led him to the Lord. Today the brother whom he led into the Light is going up

and down our land doing a great soul-winning work in leading other Jews to a saving knowledge of the Lord Jesus Christ.

All this came from a single New Testament handed to a Jew on the streets of Vienna. Who can tell what marvelous results will come to pass as a quarter of a million New Testaments, backed by a great volume of believing prayer, are handed out with love and sympathy to some of the 16,000,000 Jews in the world today!

Will not each one who reads these lines pray earnestly day by day for rich blessing upon the distribution of these New Testaments among God's chosen people? Right in your own room, day by day, you can have a real and vital share by way of the Throne of Grace in the soul-winning campaign for the brethren of our Lord. In these days of persecution and increasing anti-semitism the hearts of multitudes of Jews are peculiarly open and receptive to the message of the Gospel and the Word of God. Let us grasp this golden opportunity to pray for them as never before, and to give them the transforming, life-giving Word of God!

—BR— THE CHURCH

The church filled a central place in the thought of Jesus. He identified Himself with the church and gave up His life that He might found it. Even death should not overcome the church. There are two Greek words translated "Church." The word Kuria is the feminine of Kurios or Lord and refers to those who belong to the Lord. The word Ekklesia means the "called out ones." A gospel church, then, is a group of called out people who belong to the Lord Jesus Christ. Because these have come out in the open in Him, and have had a common experience with Him, they inevitably come together in a fellowship for Him.

The members of the church are those who hear the call of God to repent of sin and turn to Jesus Christ as Saviour. These in faith profess Him as Lord and pledge themselves to obey His commandments. Because Christ commands those who believe on Him to publicly profess their faith in baptism the members of a gospel church are willingly immersed to picture their death to the old life. Church members regularly partake of the Lord's Supper as a reminder that they must feed on Christ's word for spiritual growth and life.

The officers of a gospel church are pastors with deacons and deaconesses. Pastors may be called elders, bishops or overseers but their office and duties are the same. The pastor is a man set aside by the church in a service of ordination which carries with it the confidence of the church. The deacon and deaconesses are helpers in the church to relieve the pastor of certain responsibilities so that he may have more time for the duties for which he is specially qualified. The pastor must have a high sense of honor and industry and live above reproach. His academic training should be comprehensive and thorough. He

must be dedicated to the Lord and desirous of doing the work of his office. Likewise must the deacons be grave, not double-tongued, not given to drink, not greedy of filthy lucre but holding the faith in a pure conscience and using the office of a deacon without blame. Even so must women deacons (deaconesses) be grave, not slanderers, sober and faithful in all things. Paul wrote to the church at Rome, "I commend unto you Phoebe our sister which is a deaconess of the church at Cenchrea."

The church has full authority over her members. There is no compulsion ever used to force people into the church. Every member of a gospel church asks for membership and is voted into the membership of the local church by the church. When applying for membership one agrees to be governed by the expressed will of the majority of the members. Continued membership in the church is not compulsory and may be terminated at any time by asking for a church letter to some other church or by requesting the erasure of one's name from the roll. The early church exercised authority over her members and used discipline when necessary. They had church rules and the Bible as their guide, and they tried to carry out the rules. Today we have church rules concerning many things, but seldom refer to them and less often discipline members for breaking them. The gospel church has Biblical grounds for seeing after wayward, careless, straying and worldly members but we go on ignoring them. Christ gave to the church the keys to the Kingdom of Heaven. Christ holds the church responsible for restoring a member who has been overtaken in a fault. Discipline is needed.

Loyalty to the church is the urge which keeps the fellowship together. It expresses itself in thoughtful concern for other members. It places the church in the forefront of our affections. Those who neglect the church are neglecting the welfare of those who love and of all their neighbors, in some degree. Loyalty to Christ and the church promotes present growth and assures future glory.

—Perry Mitchell.

News Note: At the Lord's Supper in May this church extended the right hand of fellowship to seventy new members.—P.M.

—BR— CALVARY CHURCH, TUPELO

Just a word in regard to our revival which began on the fifth and closed on the nineteenth of June.

We were privileged to have Dr. Authur Fox and his son Paul Fox with us. Dr. Fox is a preacher with conviction concerning sin, and he does not fail to preach against it. His sermons were scriptural and arresting. People thronged to the house of God to hear this great evangelist. He is earnest, dynamic, and searching. His messages are gripping, and many who attended were sinners, yet they came to hear more concerning Jesus of Nazareth.

Many of these older people surrendered, accepting Him as their Lord. He is one evangelist who builds the pastor deeper into the confidence of the people. He believes in having all services in the house of the Lord, and deplores the modern tendency to drift services into meeting in schools, community houses, etc.

Brother Paul Fox conducted services each day for the Juniors, Intermediates and young people in addition to leading the singing. Each afternoon he conducted the prayer service for the personal workers, and through this definite meeting, I saw more people go out to witness for their Lord than I have seen in a church in many years.

During the days they labored with us 81 were added to the church, 56 of them by baptism. Two more grown people by baptism today and another by letter. Our church membership now numbers well over 500, and we are looking forward to greater days of fruitful service. Humbly we thank God for his blessings upon us.

Praying God's blessings on the Record and the personnel of the staff, I am

Sincerely and fraternally,
S. B. Cooper.

—BR—
"I KNOW I AM LOST"
Student Welch B. Green, B. B. I.
New Orleans, La.

Our assignment met on a street corner in the heart of the disreputable section of the city. The sermon had been preached; the invitation song finished and the group was preparing to move to another corner for another service when a man of about fifty years came up to me with a very strange look on his face and taking my hand said, "I am lost, I know I am lost; I want you to help me."

He told me that he had gone to church occasionally and knew about Jesus. He said that he believed in God but that this had not given him peace. He said he realized that soon he would depart this world and that in his present condition he would certainly not go to Heaven. I read to him from God's word, passage after passage. He said he believed, but yet there was not peace in his heart. The man had not applied the promise to himself personally.

We prayed and talked on for awhile and I showed him that it was a personal faith and trust in the Lord Jesus Christ that brought about salvation and nothing else under heaven could do so. The man then with tears in his eyes and a light on his face, said, "I see it now, I do trust, I am depending on Him," pointing upward. We prayed together a prayer of thanksgiving. The angels in Heaven rejoiced.

—BR—
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